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Prepositional and Non-Prepositional Complements with Verbs of Motion in Biblical Hebrew

A dissertation submitted in partial satisfaction of the
requirements for the degree Doctor of Philosophy
in Near Eastern Languages

by

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1969

DEDICATION

To my wife and children, without whose patient forbearance, understanding and encouragement over an extended period of time this work would not have been possible.

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ABBREVIATIONS AND SIGNS

Books of the Bible.

Gn	Genesis	Na	Nahum
Ex	Exodus	Hab	Habakkuk
Lv	Leviticus	Ze	Zephaniah
Nu	Numbers	Hg	Haggai
Dt	Deuteronomy	Zc	Zechariah
Jos	Joshua	Ma	Malachi
Jd	Judges	Ps	Psalms
1S	1st Samuel	Jb	Job
2S	2nd Samuel	Pr	Proverbs
1K	1St Kings	Ru	Ruth
2K	2nd Kings	Ct	Canticles
Is	Isaiah	Qo	Qoheleth
Jer	Jeremiah	Th	Threni
Ez	Ezekiel	Est	Esther
Ho	Hosea	Da	Daniel
Jl	Joel	Ezr	Ezra
Am	Amos	Ne	Nehemiah
Ob	Obadiah	1C	1st Chronicles
Jon	Jonah	2C	2nd Chronicles
Mi	Micah		

Other Abbreviations.

ad/disad	Advantage/disadvantage.
A.O.	Acta Orientalia
AV	Authorized Version (King James)
BASOR	Bulletin of the American Schools of Oriental Research.
Bauer-Leander, *Historische Grammatik*.	Hans Bauer-Pontus Leander, *Historische Grammatik der Hebräischen Sprache des Alten Testaments*. (Hildesheim: Georg Olms, 1962 [reprinted from the Halle edition of 1922]).
BH	R. Kittel-P. Kahle, *Biblia Hebraica*, 7th ed. (Stuttgart: Privilegierte Württembergische Bibelanstalt, 1951).
Bib	Biblica.
Briggs, *ICC*	International Critical Commentary.
Brockelmann, *Grundriss II*.	Carl Brockelmann, *Grundriss der Vergleichenden Grammatik der Semitischen Sprachen*. (Hildesheim: Georg Olms, 1961 [reprint of the 1913 edition]). II.
Brockelmann, *Syntax*.	Carl Brockelmann, *Hebräische Syntax* (Neukirchen: Verlag der Buchhandlung des Erziehungsvereins, 1956).
Brown, Driver, Briggs, *Lexicon*.	Brown, Driver, Briggs, *Hebrew and English Lexicon of the Old Testament*. (Oxford, 1968 [reprinted with corrections from the 1st ed of 1907]).
BZ	Biblische Zeitschrift.
CBQ	Catholic Biblical Quarterly.
Chomsky, *Kimshi's Grammar*.	Wm. Chomsky, trans. and ed., *David Kimchi's Hebrew Grammar (Mikhlol)* (New York: Block, 1952).
CnPN	Common Place-Noun.

CPN	Composite Place Name.
Dahood, *Bib. Or. Pont.*	Mitchell Dahood, *Ugaritic-Hebrew Philology, Biblica et Orientalia 17* (Rome: Pontifical Biblical Institute; 1965).
Dahood *NSPJ*.	Mitchell Dahood, "Northwest Semitic Philology and Job", *The Bible in Current Catholic Thought*, ed. John McKenzie (New York: Herder and Herder, 1962).
Dahood, *Psalms* I.	Mitchell Dahood, *The Anchor Bible*, Vol.16: *Psalms* I (Garden City: Doubleday, 1965).
Dahood, *Psalms* II.	Mitchell Dahood, *The Anchor Bible*, Vol.17: *Psalms* II (Garden City: Doubleday, 1968).
DISO	Charles Jean and Jacob Hoftijzer, *Dictionnaire des Inscriptions Semitiques de l'Ouest* (Leiden: Brill, 1965).
Driver,*CML*	G. R. Driver, *Canaanite Myths and Legends* (Edinburgh: T. and T. Clark, 1956).
Driver,*Job*	S. R. Driver, *International Critical Commentary*, *Job* (Edinburgh: T. and T. Clark, 1921).
Driver, *Samuel*	S. R. Driver, *Notes on the Hebrew text and the Topography of the books of Samuel*, 2nd ed. (Oxford: Clarendon Press, 1966).
E-C (in tables only)	Ezra-Nehemiah and Chronicles.
Ewald, *Syntax*	Heinrich Ewald, *Grammatik der Hebräischen Sprache des Alten Testaments*,(Leipzig, 1838).
Ewald-Kennedy, *Syntax*	Heinrich Ewald, *Syntax of the Hebrew Language of the Old Testament*, trans. James Kennedy (translated from the 8th German ed.; Edinburgh: T. and T. Clark, 1891).
Ezr.-C.	Ezra-Nehemiah and Chronicles.
Gesenius, *Grammar*	E. Kautszch, *Gesenius' Hebrew Grammar*, trans. A. E. Cowley, 2nd English edition, revised in accordance with the 28th German edition of

	1909, (Oxford: Clarendon Press, 1910).
Gesenius-Buhl, *Handwörterbuch*	Wm. Gesenius-Frants Buhl, *Hebräisches und Aramäisches Handwörterbuch über das Alte Testament* (Berlin: Springer, 1954 [reprint of the 17th ed. of 1915]).
GGA	Göttingische Gelehrte Anzeigen.
Gordon, *Ugaritic Textbook*	Cyrus H. Gordon, *Ugaritic Textbook*, Analecta Orientalis 38 (Rome: Pontifical Biblical Institute, 1965).
Harris, *DCD*	Zellig S. Harris, *Development of the Canaanite Dialects*, Vol.16, *American Oriental Series* (New Haven: American Oriental Society, 1939; New York: Kraus REprint Corp., 1967).
Hurwitz, *Grammar*	Hyman Hurwitz, *A Grammar of the Hebrew Language* (London, 1835).
IEJ	Israel Exploration Journal.
intr.	intransitive.
JAOS	Journal of the American Oriental Society.
JBL	Journal of Biblical Literature.
JNES	Journal of Near Eastern Studies.
Joüon, *Grammaire*	Paul Joüon, *Grammaire de l'Hebreu Biblique*, 12th ed. (Rome: Pontifical Biblical Institute, 1947).
JSS	Journal of Semitic Studies.
KB (1953)	Ludwig Koehler - Walter Baumgartner, *Lexicon in Veteris Testamenti libros* (Leiden: Brill, 1953).
KB (1967)	Ludwig Koehler- Walter Baumgartner, *Hebräisches und Aramäisches Lexikon zum Alten Testament* 3rd ed. (Leiden: Brill, 1967).
Kline, *TGK*	Meredith Kline, *Treaty of the Great King* , Grand Rapids: Eerdmans, 1963).

König, *Syntax*	Eduard König, *Lehrgebäude der Hebräischen Sprache*, vol.II part 2, *Syntax* (Leipzig: Hinrichs, 1897).
Kropat, *Chronik*	Anton Kropat, *Die Syntax des Autors der Chronik* (Giessen: Töpelmann, 1909).
Lambert, *Traité*	Mayer Lambert, *Traité de Grammaire Hebraique* (Paris: Presses Universitaires de France, 1946).
LXX	*Septuaginta*, ed. Alfred Rahlfs (5th ed; Stuttgart: Privilegierte Württembergische Bibelanstalt, 1952).
Müller *Syntax*	August Müller, *Outlines of Hebrew Syntax*, trans. James Robertson, (Glasgow: Maclehose and Sons, 1882).
MT	Masoretic Text.
Ni	Niphal.
OLZ	Orientalistische Literaturzeitung.
Or	Orientalia.
OTS	Oudtestamentische Studiën.
PEQ	Palestine Exploration Quarterly.
Pi	Piel.
Pope, *Job*	Marvin H. Pope, *The Anchor Bible*, ol.15, *Job* (Garden City: Doubleday, 1965).
PPG	Johannes Friedrich, *Phoenizisch-Punische Grammatik*, *Analecta Orientalia 32* (Rome: Pontifical Biblical Institute, 1951).
Pr	Prose.
Pt	Poetry.
pron. suff.	pronominal suffix.
Q	Qal
RSV	Revised Standard Version.
Sam.	Samaritan Pentateuch.

Scott, *Ecclesiastes*	R. B. Y. Scott, *The Anchor Bible*, vol.18, Ecclesiastes (Garden City: Doubleday, 1965).
Soden, W. von, *GAG*	Wm. von Soden, *Grundriss der Akkadischen Grammatik, Analecta Orientalia 33* (Rome: Pontifical Biblical Institute, 1952).
Speiser, *Genesis*	E. A. Speiser, *The Anchor Bible*, vol.1, *Genesis* (Garden City: Doubleday, 1964).
Sperber, *Historical Grammar*	Alexander Sperber, *A Historical Grammar of Biblical Hebrew* (Leiden: Brill, 1966).
SPN	Simple Place Name.
Strach-Jepsen, *Grammatik*	Hermann Strack - Alfred Jepsen, *Hebräische Grammatik* (15th ed.; München: C. H. Beck, 1952).
Ungnad, *Grammatik*	Arthur Ungnad, *Hebräische Grammatik* (Tübingen: Mohr, 1912).
UT	Ugaritic Textbook (See under Gordon, *Ugaritic Textbook*).
VC	Verbal Complement.
VT	Vetus Testamentum.
ZAW	Zeitschrift für Alttestamentliche Wissenschaft.
ZDP	Zeitschrift des Deutschen Palästina-Vereins.

Signs.

--	(following a Hebrew noun in the tables). The noun listed is in construct relationship with a noun following.
==	(following a Hebrew noun in the tables). The noun listed has a pronominal suffix.

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ABSTRACT OF THE DISSERTATION

Prepositional and Non-Prepositional Complements with Verbs of Motion in Biblical Hebrew

by

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The purpose of this study is to determine what distinctions, if any, exist in the use of certain prepositional and non-prepositional complements (the latter usually termed "accusative"). Included in the study are the prepositional complements אל, ל, ב, על, and the non-prepositional complement, which is here called the "verbal complement". The verbs examined are the intransitive verbs of motion in which the subject moves of his own volition toward a given destination.

The plan of investigation was to make an extensive survey of the biblical text in accordance with the following general criteria: 1) The complement type used; 2) the kind of destination involved, whether a place name, common place-noun, person, or noun of activity or condition; 3) the se-

mantic connotations of the passage; 4) the type of literature, whether prose or poetry; 5) the range of applicability of any pattern or set of patterns, whether applicable over the whole of the Old Testament or whether restricted to a given book or period of history.

In the presentation of the data, there is given with each verb a description of the usage of the individual complement type with that verb, then a comparison of these usages with a view to determining which complement type to expect under given conditions, and with what predictability. Seven verbs are described in detail: בוא "come, go, enter", הלך "go", יצא "go out", ירד "go down", עבר "pass, cross over to" (in its intransitive use), עלה "go up", and שוב "return". The other verbs are treated briefly, without extended comment.

The following general conclusions are indicated:

1. Verbs of motion generally follow similar patterns with regard to their use of the verbal and prepositional complements.
2. These use patterns are generally applicable over the whole Bible, with two major exceptions: ל with place names is virtually restricted to Ezra-Nehemiah and Chronicles, and the density of the ה directive is considerably greater in the prose passages of the Pentateuch than in the prose passages of the rest of the books.
3. ב is normally used to emphasize the penetration of the goal, frequently in a hostile fashion.

4. על is sometimes interchangeable with אל, but in the majority of instances it means "on, upon", frequently in a hostile sense.

5. ל with persons is usually datival of advantage or disadvantage. With common place-nouns it usually indicates a movement toward a place with which the subject has been previously associated. With place names it is restricted to Ezra-Nehemiah and Chronicles.

6. אל and the verbal complement are used for general movement. With persons אל is normal. With Simple place names (consisting of only one unit) the verbal complement is normal, particularly outside of Ezra-Nehemiah and Chronicles. With composite place names (two or more units) generally, the verbal complement is only slightly more probable than אל, though certain types are fairly predictable. With common place-nouns, few generalizations can be made. Some nouns are rather consistently found with either אל or the verbal complement, others only under given conditions. Common place-nouns with pronominal suffix in prose are found with אל, while in poetry the verbal complement is normal.

Chapter 1

INTRODUCTION

Biblical Hebrew employs a variety of means of subordinating a noun or pronoun of destination to a verb of motion. Any one of several simple or composite prepositions may be used, or else the destination may appear without any preposition at all. In the latter instance the destination is commonly said to be in the accusative case. Thus the following expressions are encountered in the Bible:

1. With a place name:

וישב יוסף מצרימה "And Joseph returned to Egypt" (Gn.50:14).

וישבו אלארץ פלשתים "And they returned to the land of the Philistines (Gn.21:32).

וישבו לירושלם "And they returned to Jerusalem" (Ne.7:6).

ויסעו מאתם וישב על פי החירות "And they left Etham and returned to Pi-Hahiroth" (Nu.33:7).

2. With a common place-noun:

ויבא אלישע הביתה "And Elisha entered the house" (2K.4:32).

ויבאו אל ביתו "And they went to his house" (Gn.19:3).

לכי לביתך "Go to your house" (2S.14:8).

ועלו ובאו בביתך "And they shall come up and enter your house" (Ex.7:28).

3. With a person:

לכו אל יוסף "Go to Joseph" (Gn.41:55).

ועתה הנני הולך לעמי "And now, behold, I am going to my people" (Nu.24:14).
רד במחנה "Go down against the encampment" (Jd.7:9).
רדו עליהם "Go down against them" (2C.20:16).

Despite the fact that some semantic distinctions are rather readily discernible in the above examples, some very basic questions are nevertheless raised: To what extent are the various means of subordination interchangeable? Are there certain specific conditions which govern the choice of a given means of subordination? If so, what are they?

The Hebrew grammars and lexicons generally do not deal with these questions as such. They give helpful information on the various means employed in the subordination of nouns and pronouns of destination to the verb, yet very little is found that is specific and definitive with regard to the conditions under which one means or another is employed. Hence the need for a study in which the oppositions between the various means of subordination are delineated and the principles guiding the biblical writers in their choice of a given preposition (or of no preposition at all) are determined.

The problem, then, to which this investigation is addressed, is to attempt to determine the "rules" governing the choice of the method of subordinating the destination to the various verbs of motion. On what basis did a Hebrew author choose a given preposition in one instance, then on another occasion another preposition (or perhaps no preposition at all)? Closely allied to this problem is that of determining the area of validity (geographically and chronologically) of such "rules". Do the same "rules" apply everywhere in the Hebrew Bible, or do the "rules" change with the author and the time or place of composition?

The information gained in such a study will serve to provide criteria for a more accurate description of one phase of classical Hebrew, which in turn is important for a clearer exegesis of the biblical text. An accurate description of the usage of classical Hebrew is also indispensable to sound comparative and historical grammars. Wolfram von Soden, in an article dealing with methodology in the comparative grammar of the Hamito-Semitic languages, points out that one of the great problems in comparative grammatical studies is the lack of exact information on the usage of the individual languages. A thorough investigation with examples is needed for each language before an adequate comparative treatment can be made[1].

Before the plan of this investigation is outlined, a brief survey of existing treatments on the subject will be presented.

---

[1] W. von Soden, "Zur Methode der Semito-Hamitischen Sprachvergleichung", JSS, 10(1965), 159-177. See particularly part 4, "Das Fehlen exakter Beobachtungen des Sprachgebrauchs", ibid., pp.166-170.

SURVEY OF THE EXISTING LITERATURE

Non-Prepositional Subordination, Generally Designated as the Accusative[2]

Heinrich Ewald, in discussing the use of the accusative to express the direction of the action indicated by a corresponding verb, says that this "is in general the primary use and meaning of the accusative in relation to material objects. Thus 'he went העיר to the city'"[3]. Carl Brockelmann likewise takes this use to be the original function of the accusative, "Der Akkusativ ist ursprünglich der Kasus des Zieles und der Richtung und, oft mit der Endung ה , noch ganz lebendig".[4] The grammar of Gesenius-Kautzsch treats the accusative after verbs of motion in the chapter entitled "Looser subordination of the accusative", and says simply, "The accusative serves to define more precisely the place (accus. loci), in answer to the question whither? after verbs of motion".[5]

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[2] This will be termed throughout this study, for reasons to be given later, the Verbal Complement.

[3] Ewald-Kennedy, Syntax, p.55.

[4] Brockelmann, Syntax p.96.

[5] Gesenius, Grammar, p.373.

As to the basic meaning of the accusative, Ewald points out, "The ordinary accusative forms the proper completion and extension of the verb . . . , though, of course, in different ways"[6], and "Verbs of going take as their object the place on which the motion wholly falls, and which is thereby made directly passive; as הלך את המדבר 'to walk the wilderness', i.e. 'to traverse, go through it' Dt.1:19".[7]

The ה directive (or "locative"[8] or "terminative ה"[9]) was, until the appearance of the materials from Ras Shamra, considered to be a remnant of the original accusative ending.[10] But since Ugaritic, which does not use vowel letters, has a h directive[11], this is now generally (but with some exceptions[12]) regarded as a terminative adverbial ending having no necessary connection with an original accusative ending.[13] Most grammars point out that the ה directive is occasionally found in a pleonastic usage after certain prepositions, such as ל , אל , עד , and even after מן.[14] No semantic distinction is noted ~~in~~ the use or non-use of the ה directive, but Lambert[15] notes that the ה directive is used only with definite nouns, whether they be proper nouns, common nouns with the article, or in the construct state.

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[6] Ewald-Kennedy, Syntax, p.43.

[7] Loc. cit., p.58. Cf Jouön, Grammaire, p.372 and A. Cohen, Bet Miqra, 11(1965/66), 105-106. Cohen regards the appearance of the accusative after verbs of motion to indicate a transitive use of these verbs.

[8] So Gesenius, Grammar, p.373.

[9] So T.J.Meek, "The Hebrew Accusative of Time and Place," JAOS, 60(1940), 224-233. Cf also S.Moscati, "On Semitic case endings", JNES, 17(1958), 142-44.

[10] So, for example, Gesenius, Grammar, p.249; cf also Brockelmann, Grundriss, p.282; Lambert, Traité, p.112 and Bauer-Leander, Historische Grammatik, p.529.

[11] C.H.Gordon, Ugaritic Textbook, p.62.

[12] So Jacob Hoftijzer, "Remarks concerning the use of the particle 't in classical Hebrew", OTS, 14(1965), 9.

With regard to contrasts between the use of the "accusative" and the various prepositions, the most generally recognized fact is that the "accusative" is not usually used with persons as the destination. The grammar of Ewald-Kennedy states that "there is barely an example".[16]

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[13] Cf E. A. Speiser, "The Terminative-Adverbial in Canaanite-Ugaritic and Akkadian", IEJ 4(1954), 108-15 (reprinted in Oriental and Biblical Studies, Collected Writings of E. A. Speiser, J. J. Finkelstein and M. Greenberg, ed. (Phildelphia: Univ. of Pennsylvania Press, 1967) pp.494-505. Speiser links the h to the terminative-adverbial--iš of Akkadian in accordance with the h-š interchange in Semitic pronouns. cf also T. J. Meek, op. cit., S. Moscati, JNES 17(1958) 142-44, and M. Dahood, Bib. Or. Pont. 17(1965), 33, who do not necessarily follow Speiser in his derivation of the -h. Rudolf Meyer, in Beer-Meyer, Hebräische Grammatik II, P.137, recognizes this also, but calls the ה directive a "verstärkter Adverbial-Akkusativ . . . mit Deuteelement".

[14] Cf for example, Bauer-Leander, Historische Grammatik, p.529; Gesenius, Grammar, p.250; T. J. Meek, "The Hebrew Accusative of Time and Place", JAOS 60(1940) 224-233.

[15] Grammaire, p.112.

[16] Ewald-Kennedy, Syntax, p.55.

An exception, such as in Is.41:25, Ewald explains as being an example of the usage in which the destination is the object of the action, the verb taking the sense "to strike", or "to befall".[17] The principle that a person as destination does not occur without a preposition is implied by the notes in Kittel[18] in such passages as Nu.10:36, and 1S.13:20, and Is.41:25 where the text is emended either by the insertion of אל before the destination or by a change either in the verb or the destination. S.R.Driver also, in his comments in 1S.13:20, takes the same point of view.[19] Eduard König, in his grammar, notes, however, that "Bei בוא steht das persönliche Objekt oft ohne Präposition in Suffix . . . , aber beim Substantiv nur Jer.41:25".[20] Writing in 1964, M.Bogaert calls these pronominal suffixes affixed to בוא datival suffixes.[21] M.Dahood also uses this terminology,[22] as does C.H.Gordon for Ugaritic.[23] The term

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[17] Ewald-Kennedy, Syntax, pp.55,58.

[18] BH, passim.

[19] S.R.Driver, Samuel, p.103.

[20] König, Syntax, p.9. König lists the following passages: Is.28:15; Ex.32:11; Ps.36:12; 44:18; 119:41; Pr.10:24; 28:32; Jb.15:21; 20:22.

[21] M.Bogaert, "Les Suffixes Verbaux non Accusatifs", Bib. 45(1964), 220-247.

[22] Dahood, Psalms I, pp.212,326.

[23] C.H.Gordon, Ugaritic Textbook, p.39. For further references, cf note 9, in ch.2.

"Datival" is justified by the fact that their use invariably involves either advantage or disadvantage for the person who is the destination.

Other oppositions noted in the literature are, 1) The "accusative" is used especially with nouns in construct relationship with other nouns,[24] and 2) ארץ "land" is frequently used with the "accusative", but when pronominal suffixes are attached, it is regularly preceded by אל or ב .[25] Neither the first statement, by Gesenius-Kautzsch, which is only partially true, nor the second, by König, which is misleading, is particularly helpful in an analysis of biblical Hebrew.

Alexander Sperber objects to what he feels are artificial contrasts made in Hebrew grammar, and notes several passages in which the "accusative is used in one instance, with אל being used in its parallel occurrence:

2S.10:2 ארץ//1C.19:2 אל ארץ
1K.22:29רמת גלעד //2C.18:28 אל רמת גלעד
Ex.17:10(MT) ראש הגבעה, (Sam) אל ראש הגבעה.[26]

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[24] Gesenius, Grammar, p.373. See, however, ch.10 for a considerably modified statement.

[25] König, Syntax, p.381. But see ch.10 for a more accurate restatement.

[26] Sperber, Historical Grammar, p.285.

אל

אל is generally considered to be derived from *ʾil and *ʾilai[27] with the basic meaning of "direction". Jouön states that אל properly signified "toward", but that it may include the arrival at the destination.[28] Hurwitz derives אל from אלה "to tend, extend" and says that it "denotes tendency in general; but whether this tendency is to produce a union of contact, or merely an approximation, or whether it imports the final result of an action is not expressed by the particle, but must be inferred from the context".[29] The lexicons also list the meaning "toward", first, followed by the other uses. So Gesenius-Buhl has "1.zu--von der Bewegung nach. . . . 2.--von der blosen Richtung nach einem Orte hin. . . . 4.von der erreichung des Ziels: "bis zu"=עד. . . . 5.in etwas hinein. . . ."[30] Commenting on this extension of the meaning of אל, Brockelmann states, "in einem Punkte ist aber das hebr. über den Arab. Sprachgebrauch noch hinausgegangen. Es gebraucht ʾel auch von der

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[27] So Bauer-Leander, Historische Grammatik, p.640, followed by KB (1967), p.48. G.Thierry, OTS 9(1951), 2, similarly takes it as a contraction from ʾilai-u, with the basic meaning "direction".

[28] Jouön, Grammaire, p.403. The arrival at a place is, according to Jouön, normally expressed by ב .

[29] Hurwitz, Grammar, p.244. Cf also Müller, Syntax, p.35; Brockelmann, Syntax, p.103; Ewald, Syntax, p.326.

[30] Gesenius-Buhl, Handwörterbuch. Cf also KB (1967).

Bewegung in eine Sache hinein, wie בוא אל התבה 'in die Arche hineingehen' Gn.6:18".[31]

As to contrasts in usage between אל and the other means of subordination, it is difficult to find much that is specific and clear. Gesenius-Kautzsch comes closest to this in the statement, "Instead of the simple accusative, the locative . . . is frequently found . . . , or the preposition אל , especially before persons as the aim of the movement".[32] That אל is particularly associated with persons as the goal of a movement is also tacitly implied in the notes in BH.[33]

But otherwise there is very little to be found as to distinctions between אל and some of the other means of subordination. Brockelmann points out that אל is an expansion of ל , but adhering more closely to the original physical concept than does the אל(whose original fundamental idea was also that of motion toward a goal).[34] Jouön states that אל occurs frequently for ל, but that generally אל expressed direction more than ל.[35] Sperber, rather than attempting to distinguish between אל and ל, attempts to show them to be interchangeable by listing five passages which show ל in the MT, but אל in the Samaritan Pentateuch.[36]

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[31] Brockelmann, Grundriss, p.386.

[32] Gesenius, Grammar, p.373.

[33] Cf note 17.

[34] Brockelmann, Syntax, pp.99 and 103.

[35] Jouön, Grammaire, p.403.

That אל and על are frequently interchanged has been often noted. Brockelmann states that this interchanging is found occasionally in the early literature, more frequently in the later literature. He attributes this to the influence of the Aramaic, "wo beide Präpositionen in על zusammenfielen", and to the weakened "gutterals"[37]: Jouön attributes the "confusion" between אל and על also to the fact that the copyists spoke Aramaic.[38] As to the extent of the interchangeability, Jouön finds that it is usually אל that is substituted for על, rather than vice versa.[39] S.R.Driver concurs with this, though he does find instances in which על is used where אל is to be expected.[40] Sperber again strongly objects to any attempt at differentiating semantically between אל and על,

> The Bible itself is obviously ignorant of any difference between אל and על and uses them indiscrim-

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[36] Sperber, Historical grammar, p.286. The passages cited are Gn.24:56; 30:25; 31:3; 32:10; Nu.36:9. Sperber also lists two parallel passages, in one of which (2K.19:7) ל is used, in the other (Is.37:7) אל is used.

[37] Brockelmann, Syntax, p.103. Cf also Kropat, Chronik, p.41, who states that the use of על for אל is peculiar to Chronicles (Ezra-Nehemiah are also included under this category).

[38] Jouön, Grammaire, p.403.

[39] Ibid.

[40] Driver, Samuel, p.101.

> inately . . . . Especially the books of Jeremiah and Ezekiel abound in such "irregularities": we find על, where according to grammar and dictionary we would expect אל and vice versa. . . . To say that על and אל are being confused with one another (or exchanged for one another) presupposes that we know the exact meaning of each one of these words, and find that they are used in the wrong places here. But where from do we derive our knowledge? From the Bible! Hence the Bible does not "confuse" them, but uses them in the identical meaning, because they obviously *are* identical in their connotations.[41]

Sperber remarked that BH in Ezekiel has 130 "corrections", noting that these corrections are unnecessary because אל and על are "identical in meaning at that time and at that place".[42] In another strongly worded statement the same author states,

> The particles אל and על are used promiscuously. Any differentiation in their meaning is without any foundation in the Bible, and must be considered as arbitrary. The practice adopted by commentators to amend the Bible text even on the evidence of Ms. readings to the end that אל shall stand for "toward" and על "upon" or "against", works on the *presupposition* that these are the real meanings of these words. An objective examination will reveal that any and every Ms. uses them promiscuously, though they may differ in their readings in any given passage.[43]

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[41] Sperber, *Historical grammar*, p.58.

[42] Ibid.

[43] Ibid, p.633. Sperber (p.288) lists six passages which show differences between the MT and the Samaritan text: 1) Passages in which MT shows על and the Samaritan אל: Gn.50:21; Ex.40:23; Lv.16:14; 2) Passages in which MT shows אל and the Samaritan על: Nu.13:30; Ex.32:34; Dt.30:1. Only the last passage is directly related to the present study. The other five do not involve an intransitive verb of motion. He also lists some passages which are parallel in Chronicles and either Samuel or Kings. None of those listed involve an intransitive verb of motion.

Though Sperber's criticism of an imposition of gram-

Thus, except for the recognition that אל is particularly apt to be found with persons as destination, the literature sheds relatively little light on the distinctions between אל and the other means of subordination.

ל

ל is generally held to be related to אל, either as an abbreviated form[44] or else as the original form from which אל was derived.[45] Its primary sense is held to be the same as that of אל, i.e. direction toward a goal.[46]

The treatment in the literature concerning the distinctive function of the ל as opposed to אל has been discussed in the previous section. Several further references are in order here. Brockelmann states that in most Semitic languages ל has lost its primary emphasis of expressing motion toward a goal, this function being transferred to substitute forms.[47] Jouön states that though ל frequently

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matical rules on the text of the Bible resulting in frequent emendations is well taken, the results of the present investigation indicate that there are generally oppositions between אל and על, with some overlapping.

[44] So Ewald, Syntax, p.326. KB (1953), p.462 disputes this derivation.

[45] So Brockelmann, Syntax, p.103.

[46] So Brockelmann, Grundriss, p.377; Ungnad, Grammatik, p.193, note 5; Strack-Jepsen, Grammatik, p.123.

[47] Brockelmann, Grundriss, p.377.

expresses direction, it does so less precisely than אל.[48] Müller points out that ל "is similar to, but somewhat weaker than אל, . . . including much more rarely the idea of an end reached".[49] He remarks further that "In a purely local sense it is not very frequent; yet it may be used with such verbs as בוא 'to come' . . . . On the other hand it is found regularly in secondary applications, as contrasted with אל in the primary sense, as שוב אל 'return to' in a local sense, but שוב ל return to God, e.g. in the spiritual sense".[50] Some of the "expanded" meanings or secondary applications of the ל are its use in a datival sense (particularly to express advantage or disadvantage)[51] and the expression of the purpose and aim of an action or the reason for it.[52]

Kropat notes that ל is not found with persons in Chronicles.[53] With regard to place as destination he observes, "Speziell eine Eigentümlichkeit der Chronik ist die Bezeichnung des Ziels einer Bewegung durch die Präposition

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[48] Jouön, Grammaire, p.405.

[49] Müller, Syntax, p.36.

[50] Ibid.

[51] Ibid. Cf also Brockelmann, Grundriss, p.379, who states that the ל is much more frequently found in the sense of a dative of advantage than as a dative of disadvantage. Cf also Ungnad, Grammatik, p.193 note 5.

[52] Müller, Syntax, p.36.

[53] Kropat, Chronik, p.44.

ל (ein Aramaismus . . . .)".[54] The rabbis of the Talmud and Midrashim considered the ל as the natural means of subordination before a place of destination, as indicated in the statement by William Chomsky in his introduction to his translation of Kimchi's grammar, "Thus, the rabbis observe that the ending ה in such forms as מצרימה, חוצה, etc. indicates direction and stands in place of a prefixed ל , as למצרים, לחוץ, etc.".[55]

Brockelmann sees a basic distinction between ל and ב in the fact that ל, when used metaphorically, is predominantly employed in an advantageous sense, whereas ב denotes hostility.[56]

Since the advent of Ugaritic studies, an important use of ל in the ablatival sense has become recognized. This is discussed in chapter 1, note 24.

ב

ב is commonly considered to have the basic idea of rest or movement "within some definite region".[57] Its use with verbs of motion is called a pregnant use. So the lexicon of Brown, Driver, and Briggs states that ב frequently occurs in a pregnant sense with verbs of motion, "When the movement to a place results in rest in it".[58] Kimchi simply states that the ב is used in the place of ל, in the sense of direction.[59]

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[54] Ibid, p.43.

[55] Chomsky, Kimchi's Grammar, p.XII.

[56] Brockelmann, Grundriss, p.368.

[57] Gesenius, Grammar, p.379. Cf also Brockelmann, Grundriss, p.363; Strack-Jepsen, Grammatik, p.124; Jouön, Grammaire, p.403; Brown, Driver, Briggs, Lexicon;KB (1967); Ungnad, Grammatik, p.193, note 3.

The hostile sense of ב has also been universally recognized.[60] Brockelmann attributes this to the contrasts between ב and ל in the physical usage, "Da ב und ל in ihrer lokalen Bedeutung Gegensätze darstellen, erhält ב, im Gegensatz zu der Verwendung von ל im günstigen sinn, die Bedeutung des feindlichen "gegen", die z.t. auch an das lokale "an" anknüpfen mag".[61] Joüon simply points out that ב frequently means "against" and is in these cases equivalent to

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[58] Brown, Driver, Briggs, Lexicon. Cf also Williams, Syntax, p.49; Ewald, Syntax, p.327; Brockelmann, Syntax, p.98.

[59] Chomsky, Kimchi's grammar, p.349. Sperber, Historical grammar, p.629 also states that "the preposition ב indicates the direction".

[60] See, for example, Ewald, Syntax, p.327; Strack-Jepsen, Grammatik, p.124; Brockelmann, Syntax, p.98, as well as the various lexicons.

[61] Brockelmann, Syntax, p.98. The results, however, of the present study would tend to contradict Brockelmann's reason for the hostile sense of ב, since the ל with verbs of motion is used as frequently in a disadvantageous sense as it is used in an advantageous sense. Thus with בוא the person as destination benefits from the movement in 10 cases, whereas in 18 cases the movement is disadvantageous to the person. With יצא the ל is advantageous in the only two examples to be found. With עלה it is disadvantageous in the single example; with שוב, advantageous in eight cases, no examples being found of the opposite usage.

על.[62]

The occasional meaning "on" is claimed for ב by both Jouön and by Gesenius-Buhl.[63] This meaning is applied to ב when a high object such as a mountain is involved.

The ablatival use of ב is discussed in chapter 4, note 25.

על

על, which Brockelmann derives from *ʿalai,[64] is generally recognized to have the basic meaning of "on, upon, over". In its terminative use, it means "down to, down upon".[65] The hostile sense quite naturally derives from the meaning "onto, upon".[66]

As to the "confusion" of על for אל, this has been discussed under אל. In regard to this, Müller says, "A weakening of this idea i.e.--'over, on, upon' takes place, whereby על denotes simply 'onto anything', 'towards'. This is more frequent in the later language, and hence at that stage the interchange of על with אל increases . . . . (Compare the Ger. auf die Post gehen)".[67]

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[62] Jouön, Grammaire, p.403.

[63] Ibid., and Gesenius-Buhl, Lexicon.

[64] Brockelmann, Grundriss, p.391.

[65] See, for example, Williams, Syntax, p.54.

[66] See the various lexicons.

[67] Müller, Syntax, p.41. Cf also Ewald, Syntax, pp.329-30.

על is also used ablativally, this being discussed in chapter 4, in the NOTE at the end of the description of the use of על.

PLAN AND LIMITATIONS OF THIS STUDY

Delimitation of the Area of Investigation

The complement types under study in this investigation are those which were treated in the previous section: the prepositions אל, ל, ב and על, and the non-prepositional complement (commonly termed "accusative", but designated the "verbal complement" in this paper[68]). These are the common complement types for which the greatest ambiguity exists with regard to clear distinctions in usage. Composite prepositions such as אל בין, על פני, קרב, לפני, אל תוך, בתוך etc., are not treated here.

As indicated previously, the study of these complement types is limited to their use with intransitive verbs of motion toward a destination, verbs in which the subject moves of his own volition toward a determined goal. Thus the causative or passive forms of these verbs are not included (though preliminary surveys indicate that generally the same principles apply to them as to the verbs studied in this paper). Also excluded are verbs such as פרש "to stretch out (the hands toward)" and many occurrences of פנה "to turn to" in which the subject turns in the direction of a given person or place, but does not actually make a physical move toward that destination beyond the initial change of orientation. In certain passages, however, פנה as well as סבב "to turn" indicate not only a change in orientation, but a change in the direction of movement, i.e., redirected movement toward a new goal. The latter use of these verbs is covered in this study.

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[68] The reasons for this will be given in the next section.

In the interest of avoiding undue distracting complications in the presentation of the evidence and conclusions, such usages as that of adverbial of manner or means are not dealt with here, nor is the use of the infinitive construct. The study is limited to movement toward a person, place, (including nouns of direction), activity (noun of action)[69] or condition.[70]

The word דרך "way" (and less frequently ארח "way" and נתיבה "path"), which occurs so very frequently with verbs of motion, requires some comment. Beyond the fact that it may be considered either as an adverbial of means by which a goal is reached or else the locative of place on which the movement takes place[71] is the fact that the force of דרך varies somewhat with the verb with which it is used. Thus, for example, with בוא "to enter, go in", דרך is generally used in such expressions as דרך השער in which the gate may be considered either as the means of entry or else the place of entry. In the latter sense the gate would be the mediate objective. The city itself, whether actually expressed or only implied, would be the ultimate objective.

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[69] Such as "help, aid" עזרה in an expression such as "he went to the aid of someone".

[70] Such as גולה "captivity, exile" in an expression such as "he went into exile".

With נוס "to flee", דרך has the meaning "direction of". Thus ינסו דרך המדבר in Joshua 8:15 means "they fled in the direction of the wilderness". This meaning of דרך is encountered also with verbs other than those considered here. Koehler-Baumgartner lists התפלל דרך העיר "to pray toward the city" (1K.8:44), הביט דרך ים "to look toward the west" (1K.18:43), and נשא עינים דרך צפונה "to lift the eyes toward the north" (Ez.8:5).[72] In this usage דרך has essentially the force of a preposition. With the verb הלך it is employed in this way in two passages. In all the other occurrences דרך points out the road taken with little or no direct reference to the destination. Only those passages in which it clearly indicates direction (with the meaning "toward") are treated in this study.

The ה directive does not fall into the area of primary interest in this investigation. Nevertheless it is included in the descriptions of the verbs in the following chapters, and certain general conclusions as to its use can be drawn as a result.

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[71] As is evident, for example, from the occasional use of --על דרך "on the way of--".

[72] KB (1967), p.222.

Another subject which does not fall into the area of primary interest but is none the less noted in the ensuing verb descriptions is that of the ablatival use of the prepositions ב , ל , and על. It is only in recent years that this usage has become generally recognized, and new examples are still occasionally being brought forward as possibly being ablatival. In the course of this study several passages were encountered in which the ablatival sense best suits the exegetical needs of the passage. These are discussed in added notes in the appropriate chapters after the description of the terminative uses of the given preposition. Documentation of the previous literature discussing this usage is given in these notes.

Plan of Investigation

Only an extensive survey of the biblical text itself can yield the information required to deal with the problem of determining what principles dictated the choice of one preposition over another in any given instance, or conversely, of determining to what extent free variation was operative. This is particularly true in view of the fact that so little material is available in the grammars and related literature.

The basic materials for this study were the biblical text as represented by Kittel's Biblia Hebraica, and the Konkordanz zum Hebräischen Alten Testament by Gerhard Lisowsky.[73] Each occurrence of all the intransitive verbs of motion was examined on the basis of the following criteria:

1) The complement type employed, whether one of the four prepositions (אל, ל, ב or על), or the verbal complement.
2) The kind of destination involved, whether a place, person, or activity. Subdivisions here are the type of word employed in the designation of the destination, whether a proper noun,[74] common noun, or pronoun. Further subdivisions, particularly in the case of the common place-noun, are the various ways in which it appears; whether it is arthrous or anarthrous, whether it is in the absolute state or in construct relationship with either a noun or a pronoun suffix.
3) The semantic connotation of the passage. This factor is the most difficult to deal with objectively. It is nevertheless extremely pertinent to the problem, and demands careful scrutiny. Helpful both in discovering the various semantic connotations of a given complement type

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[73] Gerhard Lisowsky, Konkordanz zum Hebräischen Alten Testament, 2nd ed. (Stuttgart: Württembergische Bibelanstalt (1958).

[74] A further refinement of the concept of a proper place noun was found to be necessary, and is introduced and explained in the section on definitions.

and in maintaining objectivity is the fact that in the course of examining many passages, one becomes aware of certain common denominators which underly the uses of a complement type. Valuable checks here are provided by the lexicons, grammars, critical commentaries, and occasionally the periodical literature.

4) The type of literature involved, whether prose or poetry.[75]
5) Peculiarities which are characteristic of a particular writer, book or period of history. The application of this criterion raises some problems which must be considered. These problems are discussed below.
6) The possible existence of set phrase patterns such as the German "auf die Post gehen", (="zur Post gehen"), "nach Hause gehen".

On the basis of such an examination a descriptive analysis can be made which yields information on the conditions under which any given complement type is used, the oppositions that exist between the individual complement types, and the extent to which they are interchangeable, thus free-variables of one another.

There are certain problems and limitations in the implementation of the plan outlined above. It must be recognized, in the first place, that the biblical literature was written over a span of a number of centuries, so that an analysis encompassing the entire corpus of the Hebrew Bible will not yield a true synchronic description. Ideally there should be a series of descriptions covering various periods of the writing history,[76] after which a diachronic description would be possible. There is, however, considerable disagreement among biblical specialists on the authorship and dating of much of the Old Testament,[77] and many firmly held hypotheses are necessarily being drastically revised in the light of increased knowledge in both linguistic and historical disciplines affecting the Bible.

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[75] Further refinements, such as distinctions between narrative types, didactic types, legal types, etc., are not undertaken here, since no distinctions in usage are discernible among the various literary types. Generally speaking there is no great difference in usage even between the poetic and the prose literature.

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[76] This has been attempted to a degree by some writers. See, for example, A. Kropat, Chronicles, in which the syntax of Ezra-Nehemiah and Chronicles is described.

[77] This is due partly to the fact that in certain books no information is given (such as in Job), and partly due to the disposition of many to question the statements of the Bible itself. K.A.Kitchen, in Ancient Orient and Old Testament, (Chicago: Inter-Varsity, 1966), pp.17-28 contrasts the basic difference in approach between conventional biblical scholars and scholars in the extra-biblical field of Near Eastern studies. Whereas the latter are generally positive in their approach to the materials with which they deal, the former tend to be guided by assumptions based on traditional philosophies of history. Kitchen pleads for a fresh look at these problems, "taking no current theory for granted or as the equivalent of fact" (ibid, p.27). Cf also G.L.Archer,Jr., A Survey of Old Testament Introduction, (Chicago: Moody, 1964) and S.R.Külling, Zur Datierung der Genesis -P- Stücke, (Kampen:Kok,1964). For the more conventional viewpoint, see O.Eissfeldt, The Old Testament: An Introduction, (New York: Harper and Row, 1965).

The best course of action, therefore, is to find out to what extent a general, overall pattern prevails, then to test divergencies from this pattern against individual books (or possibly even portions of books) or groups of books. If a given book or group of books shows a consistent divergence from the general pattern, then it is possible that this divergence is chronologically conditioned.[78] As this and other grammatical features are extensively studied in this way, it will be possible to build a series of accurate synchronic descriptions followed by a developmental description based on solid linguistic analysis.

In the course of this study it has been found that there is a remarkable constancy in the use of the complement types, and that in only two instances does the pattern of usage differ to any considerable degree from one portion of the Bible to another.[79] C.H.Gordon, referring to poetic parallelistic structures in Ugaritic, writes, "Differentiations resulting from geography, date and foreign influences, do not alter the general picture".[80] This statement can in general be applied here as well.

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[78] Other possible reasons are dialectal, or perhaps the individual style of the author (possibly due to foreign influence).

[79] The use of ל with place names is restricted to Ezra-Nehemiah and Chronicles, and the density of occurrence of the ה directive is considerably higher throughout the Pentateuch than elsewhere.

One other variation is more in degree than in kind: The use of על to indicate general movement is more prominent in Chronicles and to some extent in Jeremiah and Ezekiel than elsewhere.

The matter of dialect must also be considered. It is generally recognized that there were two, and possibly three, dialects spoken in Israel during biblical times.[81] The Masoretic text is regarded as reflecting the Judean dialect.[82] Thus Alexander Sperber states that the Masoretic text is approximately equivalent to the Judean dialect, while the Samaritan text is approximately equivalent to the northern dialect of Israel, but "neither represents its prototype in its original dialectical purity".[83] The evidence of the biblical text tends to confirm the opinion that it is basically one dialect. However the fact that there are non-uniform divergencies from the general overall pattern may well indicate that these divergencies reflect the influence of other dialects, either directly or else as having at some prior time begun to be a part of the Judean dialect.

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[80] C.H.Gordon, Ugaritic Textbook, p.293.

[81] Cf W.F.Albright, BASOR, 70, p.21; W.Baumgartner, Was Wir Heute von der Hebräischen Sprache und Ihrer Geschichte Wissen", in Zum Alten Testament und Seiner Umwelt (Leiden: Brill, 1959),p.226; A.Sperber, JBL 58(1939), p.xvf.
Zellig S. Harris, in DCD, p.97f, speaks of three dialects - North Palestine, South Palestine, and Jerusalem.

[82] Z.S.Harris, ibid. would regard the biblical text as reflecting rather the Jerusalem dialect.

[83] A.Sperber, Historical Grammar, p.231.

It is also quite possible that foreign influence may be behind certain of the deviations. Thus, for example ל is not "normally" used with persons in a non-datival sense, but with the verb הלך it is so used in two passages: Gn.24:56 and Nu.24:14. Both passages are interestingly enough connected with Aram-Naharaim. In the latter passage the speaker, Balaam, though at the time in Moab, is a native of Aram-Naharaim, while in the former the speaker, Abraham's servant (who may well have his own roots in the area), is in the city of Nahor in that same locality. It is easily possible that the use of ל in these two passages reflects the speech of that area. This suggestion has a degree of likelihood by virtue of the fact that the ל was used to designate general movement toward a goal in many of the known languages near Israel.[84]

With regard to Kittel's Biblia Hebraica which is used as the basis for this study, it has not gone unchallenged as being the standard edition of the Masoretic text. H.M.Orlinsky, in his Prolegomenon to the new edition of C.D. Ginsburg's Introduction, states,

> There never was and there can never be "_the_ masoretic text" or "_the_ text of the Masoretes". All that, at best, we might hope to achieve, in theory, is "_a_ masoretic text", or "_a_ text of the Masoretes", that is to say, _a_ text worked up by "Ben Asher, or by Ben Naftali, or by someone in the Babylonian tradition, or a

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[84] Ugaritic, Phoenician, old Aramaic, for example. The subject of foreign influence as the cause of certain "deviations from the norm" is taken up in chapter 10.

> text worked up with the aid of the masoretic notes of an individual scribe or of a school of scribes. . . . All that an editor can claim with justification is that he has reproduced the text of a single manuscript.[85]

However, despite objections such as Orlinsky brings forward, the text of Kittel, which is based on Codex L, is still accepted as the standard Hebrew text. At the very least, the results of this study reflect the grammar of Codex L, and most likely it is representative of the standard masoretic tradition.[86]

In dealing with the text, emendation has been resorted to very rarely, and only when the textual critical evidence clearly demanded it. Only in this way could objectivity be maintained. Sperber correctly critizes the editors of Biblia Hebraica for their frequent attempts to correct what they consider to be errors in the text. He appropriately points out that our concept of grammar must be based on the Hebrew text itself, and that it is a methodological error to correct the text on the basis of an a priori concept of grammar.[87]

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[85] H.M.Orlinsky, in the Prolegomenon to C.D.Ginsburg, Introduction to the Masoretico-Critical Edition of the Hebrew Bible (New York: Ktav, 1966), pp.xxiii-xxiv.

[86] Though there be some variation in prepositional usage from manuscript to manuscript (as pointed out by A. Sperber, Historical Grammar, passim), there is every reason to believe that the overall picture is not materially different in the various manuscripts.

[87] Sperber, Historical Grammar, passim.

Plan of Presentation

The major portion of the presentation of data is devoted to seven verbs: בוא "to enter, go"; הלך "to go"; יצא "to go out"; ירד "to go down"; עבר "to cross"; עלה "to go up"; and שוב "to return". With these seven the patterns are quite well established, and the major discussions are found in these seven chapters. The data on the remaining verbs is presented completely, but in summary form, and with comments only if needful for clarity or the pointing out of a new principle.

Each of the seven chapters treating the seven aforementioned verbs is divided into two parts, the first being a description of the ways in which each complement type under study is used. Detailed examples are given, with a full list of texts in which a given usage appears.[88] With the description of each complement type is a summary, so that if desired, an overview of the various uses can be gained without going into the many details. In the second part the oppositions between the uses of the various complement types are brought out. The purpose here is to indicate which complement type one may expect under a given set of conditions, and with what predictability one may expect it.

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[88] In only one instance is an incomplete list of texts given, and this where the usage is so clearly established that there can be no gainsaying it, and where the listing of all texts would be impractical because of the great number involved.

The pattern established with one verb is maintained also by the following verbs, often with variations particularly suited to the semantic requirements of these verbs.

The concluding chapter is a summary of the conclusions drawn in the previous chapters, with some comments on the divergencies from the general pattern.

DEFINITIONS

Verbal Complement

The term verbal complement is employed throughout this study to refer to the destination of a verb when it is joined to the verb without a preposition. Though this is more commonly referred to as the accusative, the term verbal complement would seem more fitting since biblical Hebrew speakers and writers thought in terms of case relationships such as genitive or accusative. J.Hoftijzer comments on this,

> To begin with, one should ask oneself whether one can really make use of ideas like accusative, genitive, and nominative in any form of Hebrew syntax when the corresponding morphological phenomena are unknown to us in any form of Hebrew. Already in 1871 Nöldeke qualified the above mentioned usage of the idea of the accusative as inadmissible when describing the grammar of ancient Hebrew (GGA, 1871, p.893).[89]

The term "complement" would ordinarily be sufficient, but in order to differentiate between the situation in which the destination is added to the verb without preposition (verbal complement) and the situation in which a preposition is employed (prepositional complement), the word "verbal" is added to indicate that the destination is syntactically directly related to the verb.

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[89] J.Hoftijzer, "Remarks Concerning the Use of the Particle ʾt in Classical Hebrew", OTS, 14(1965).

Prepositional Complement

This refers to the situation in which a preposition is employed before the destination.

Simple Place Name and Composite Place Name

In order to account for some of the usages involving place names, a distinction must be made between two types of names. This distinction becomes especially important in chapter 4 and some of the following chapters.

A simple place name is one consisting of only one unit, such as מצרים "Egypt", יריחו "Jericho", גזר "Gezer", etc.

A composite place name is one consisting of more than one unit, such as בית אל "Bethel", באר שבע "Beersheba", ארץ ישראל "Land of Israel", etc.

A fuller discussion along with a demonstration of the practical outworking of this distinction will be found in chapters 4 and 10.

Chapter 2

בוא

QAL

"TO ENTER, COME, GO"

Part 1

DESCRIPTION OF THE USES OF THE VERBAL AND THE PREPOSITIONAL COMPLEMENTS

I Verbal Complement

When used in connection with a verbal complement, בוא regularly bears the meaning "to enter" or "to go in". Thus it would seem to be possible to refer to the destination more precisely as the objective complement. However the other verbs of motion, which cannot usually be construed as being transitive, make use of the same direct connection of the noun or pronoun of destination to the verb.[1]

This construction regularly implies a complete carrying out of the action of the verb. For most verbs this means simply the arrival at the destination, but in the case of בוא, whose primary meaning is "to enter", the completion of the action involves not only the arrival at, but also the entering of the destination. Though in the English translation "enter", בוא appears to be transitive, it is in actual fact no more transitive than the other verbs of motion. Hence the term verbal complement is used here as well as with the other verbs of motion to describe the direct connection of the destination to the verb.

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[1] Cf, for example, בוא "to go", שוב "to return", ירד "to go down", עלה "to go up", etc.

The verbal complement occurs a total of 250 times with בוא. The majority of these occurrences (155, Approximately 2/3) involve a place name. The chief remaining use of the verbal complement is with common place-nouns (76 times). It is used only 16 times with persons, and all of these passages are poetic as well as datival in function.

An interesting fact comes to light here with regard to the ה directive. When all the prose passages involving a place as destination are compared, it becomes evident that the density of occurrence of the ה directive is much greater in the prose passages of the Pentateuch than in the other books. Of 44 prose passages involving place in the Pentateuch, in 32 the ה directive appears, a density of 73%. The figures for the rest of the books are 45/169=27%.

Such nouns as שלה "Shiloh" and שדה "field", which end in a ה other than ָה are not included in the statistics since they are morphologically unsuited to the addition of the ה directive.

Table 2 gives further details in this comparison.[2]

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[2] Appendix A.

Both place names and common nouns are listed, as are the figures for selected individual books: Joshua, Judges, Samuel, Kings, and Ezra-Nehemiah and Chronicles.

1. Place as destination (231).[3]

a. Place name (155).

As indicated in the section on definitions in the general introduction, place names throughout this study fall into two primary categories, simple and composite.[4]

a. 1. Simple place name (119).

a. 1. 1. With ה directive (56).

The names occurring here are both arthrous and anarthrous. All are prose passages.

a. 1. 1. a. Anarthrous (43):

ויבוא יעקב לוזה אשר בארץ כנען "And Jacob came to Luz which is in the land of Canaan" (Gn.35:6).

The names found here are:

אופיר "Ophir" (2)	1K.9:28; 2C.8:18
אילים "Elim" (1)	Nu.33:9
אפרת "Ephrath" (2)	Gn.35:16; 48:7
אשדוד "Ashdod" (1)	Is.20:1
אשור "Assyria" (1)	Gn.25:18
גרר "Gerar" (1)	Gn.10:19

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[3] All numbers in parentheses after descriptive headings represent the number of occurrences of the category in question.

[4] Cf p. 31 for definitions.

חברון	"Hebron" (4)	2S.5:1,3; 1C.12:24; 1C.12:39
חילם	"Helam" (1)	2S.10:17
יבש	"Jabesh" (1)	1S.31:12
יהץ	"Jahaz" (1)	Nu.21:23
יזרעאל	"Jezreel" (2)	1K.18:46; 2K.9:30
ירושלם	"Jerusalem" (1)	1K.10:2
לוז	"Luz" (1)	Gn.35:6
ליש	"Laish" (1)	Jd.18:7
מחנים	"Mahanaim" (2)	2S.17:24,27
מצרים	"Egypt" (8)	Gn.12:11,14; 41 57; Gn.46:6,8,26,27; Gn.48:5
נב	"Nob" (2)	1S.21:3; 22:9
סדם	"Sodom" (2)	Gn.10:19; 19:1
ספר	"Sephar" (1)	Gn.10:30
עפרה	"Ophrah" (1)	Jd.9:5
צער	"Zoar" (1)	Gn.19:23
קדש	"Kadesh" (1)	Jd.11:16
שכם	"Shechem"(2)	Gn.37:4; Jd.9:31
שומרון	"Samaria" (1)	1K.20:43
תרצה	"Tirzah" (1)	1K.14:17
תרשיש	"Tarshish" (1)	Jon.1:3

a. 1. 1. b. Arthrous (13).

ויבאו הגלעדה "And they came to Gilead" (2S.24:6).

The nouns found here are:

(ה)גבעה	"Gibeah"	(2)	1S.10:10; 26:1
(ה)גלגל	"Gilgal"	(1)	2S.19:16
(ה)גלעד	"Gilead"	(1)	2S.24:6
(ה)ירדן	"Jordan"	(2)	Jd.8:4; 2K.6:4
(ה)כרמל	"Carmel"	(1)	1S.15:12
(ה)מצפה	"Mizpah"	(3)	Jer.40:8,13: 41:1
(ה)רמה	"Ramah"	(3)	1S.1:19; 8:4; 19:18

a. 1. 2. Without ה directive (63).

a. 1. 2. a. Anarthrous (58).

a. 1. 2. a. 1. Prose (54).

ובבל תבוא "And you shall go to Babylon" (Jer.20:6).

The names found here are:

אילת	"Elath"	(1)	2K.16:6
אשתאל	"Eshtaol"	(1)	Jd.18:8
בבל	"Babel"	(2)	Jer.20:6; 51:61
גזר	"Gezer"	(1)	2S.5:25
גיא	"Gai"	(1)	1S.17:52
דמשק	"Damascus"	(1)	2K.8:7
חילם	"Helam"	(1)	2S.10:16
יהודה	"Judah"[5]	(1)	Ez.21:25
ירושלם	"Jerusalem"	(19)	2S.10:14; 15:37; 2S.16:15; 24:6; 1K.3:15; 12:21; 2K.14:13; 18:17;

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[5] The so-called Nota Accusativi (את) is used here.

		2K.25:8; Jer.27:3; Jer.35:11; Da.1:1 Ezr.7:8; 8:32; 1C.19:15; 21:4; 2C.11:1,16; 20:28
יריחו	"Jericho"(1)	2K.2:4
מחנים	"Mahanaim" (1)	2S.2:29
מנית	"Minnith" (1)	Jd.11:33
מצרים	"Egypt" (12)	1S.12:8; 2K.11:17,18 2K.23:34; 25:26; Jer.26:21;41:17 Jer.41:15,17,18; Jer.42:19;43:2
עזה	"Gaza" (1)	Jd.6:4
עקרון	"Ekron" (1)	1S.5:10
פערן	"Paran" (1)	1K.11:18
צער	"Zoar" (1)	Gn.13:10
קעילה	"Keilah" (1)	1S.23:7
שמרון	"Samaria" (3)	1K.22:37; 2K.10:17 2K.15:14
שור	"Shur" (1)	1S.15:7
שלה	"Shiloh" (1)	1S.4:12
תרשיש	"Tarshish" (1)	Jon.1:3

a. 1. 2. a. 2. Poetry (4).

הנה בא מלך בבל ירושלם "Behold, the king of Babylon will come to Jerusalem" (Ez.17:12).

The nouns appearing here are:

חשבון	"Heshbon" (1)	Nu.21:27
ירושלם	"Jerusalem" (1)	Ez.17:12
מצרים	"Egypt" (2)	Is.19:1; Ps.105:23

a. 1. 2. b. Arthrous (5).

a. 1. 2. b. 1. Prose (3).

ויבא יפתח המצפה אל ביתו "And Jephtah came to his house at Mizpah" (Jd.11:34).

(ה)גלגל	"Gilgal" (1)	1S.13:8
(ה)מצפה	"Mizpah" (2)	Jd.11:34; 2K.25:23

a. 1. 2. b. 2. Poetry (2).

ואל תבא הגלגל "And do not go to Gilgal" (Hos.4:15).

Gilgal occurs in the other passage also (Am.5:5).

a. 2. Composite place name (36).

Since these always involve a construct chain, no article appears before the first unit, though it is occasionally found later in the name.

a. 2. 1. With ה directive (5).

The ה directive is always attached to the first unit. All are prose passages.

ויבא ארצה גשן "And they came to the land of Goshen" (Gn.46:28).

The names occurring here are:

ארץ גשן	"land of Goshen" (1)	Gn.46:28
ארץ כנען	"land of Canaan" (2)	Gn.12:5; 45:17

באר שבע	"Beersheba" (1)	Gn.46:1
דן יען	"Dan-Jaan" (1)	2S.24:6

a. 2. 2. Without ה directive (31).

a. 2. 2. a. Prose (30).

ויסעו מקדש ויבואו בני ישראל כל העדה הר ההר "And the people of Israel, the whole congregation, left Qadesh and went to Mt. Hor" (Nu.20:22).

The names appearing here are:

ארץ בני עמון	"land of the sons of Ammon"(1)	2S.10:2
ארץ יהודה	"land of Judah" (2)	1S.22:5; Jer.40:12
ארץ כנען	"land of Canaan" (2)	Gn.42:29; 45:25
ארץ מצרים	"land of Egypt" (3)	Jer.42:14; 43:7; Jer.44:12
באר שבע	"Beersheba" (1)	1K.19:3
בית אל	"Bethel" (2)	Jd.20:26; 21:2
בית לחם	"Bethlehem" (4)	1S.16:4; Ru.1:19 (2 times), 22
גבעת שאול	"Gibeah of Saul" (1)	1S.11:4
הר אפרים	"Mountains of Ephraim" (2)	Jd.17:8; 18:2
הר ההר[6]	"Mt. Hor" (1)	Nu.20:22
יער חרת	"Forest of Hereth" (1)	1S.22:5
מדבר סיני	"Desert of Sinai" (2)	Ez.19:1,2
מדבר צן	"Desert of Zin" (1)	Nu.20:1

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[6] This name always occurs as shown above.

עיר דויד	"City of David" (1)	2S.6:16
עיר עמלק	"City of Amalek" (1)	1S.5:5
עיר שכם	"City of Shechem" (1)	Gn.33:18
קרית חצות	"Kirjath-Huzoth" (1)	Nu.22:39
רבת בני עמון	"Rabbah of the sons of Ammon" (1)	Ez.21:25
שדי מואב	"Fields of Moab" (1)	Ru.1:2

a. 2. 2. b. Poetry (1).

באו בית אל ופשעו "Go to Bethel and transgress" (Am.4:4).

b. Common noun (76).

b. 1. With ה directive (17).

All are prose passages.

ויבוא אלישע הביתה "And Elishah entered the house" (2K.4:32).

The words occurring here are:

אהל	"tent" (3)	Ex.18:7; 33:8,9
בית	"house" (7)	Gn.24:32; 39:11; 43:26; 44:14; 1K.13:7; 2K.4:32; 2K.9:6
חדר	"room" (1)	Gn.43:30
ים	"sea" (1)	Ez.47:8
מדבר	"wilderness" (2)	1S.26:3; 1C.5:9
עיר	"city" (3)	2S.17:17; 1K.14:12; 1C.19:15

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[7] The so-called note accusativi is used here.

b. 2. Without ה directive (59).

b. 2. 1. Prose (47).

אל תבוא בית מרזח "Do not enter the banquet-house" (Jer.16:5)

The nouns used here are:

אוצר "treasury" (1)	Jos.6:19
בית "house" (30)	Jos.2:1; 6:22; Jd.9:17; 18:18; 1S.5:5; 2S.4:7 12:20; 1K.14:4; 1K.14:28; 2K.5:18; 2K.10:10,21,52; 2K.11:13,16,18,19; 2K.12:52; Jer.16:5,8 36:5; 37:16; Jer.38:11; Zc.6:10; Ne.6:10; 2C.12:11; 2C.23:6,12,17; 32:21
במה "high place" (1)	1S.10:13
גרן "threshing floor" (1)	Ru.3:14
חדר "chamber" (3) in the expression "go from room to room (to hide)"	1K.20:30; 22:25; 2C.18:24
עיר "city" (10)	1S.9:13; 10:5; 21:1; 2S.10:14; 15:37; 2S.19:4;

	2K.7:4; Jer.32:24; Ru.2:18; 3:15
שער "gate" (2)	Gn.23:10,18

b. 2. 2. Poetry (12).

ואני ברב חסדך אבוא ביתך "But I, by the abundance of Your mercy, will enter Your house" (Ps.5:8).

The nouns used here are:

בית "house" (5)	Am.5:19; Ps.5:8; 66:13; Pr.7:20; 27:10
ברזל "iron" (i.e. "chains") (1)	Ps.105:18
מלון "habitation" (2)	2K.19:23//Is.37:24
עיר "city" (1)	Jer.14:18
פתח "door" (1)	Is.13:2
שער "gate" (2)	Ob.11; Ps.100:4

c. Pronoun suffix (2).

Both are prose passages occurring in the same context in Ezekiel. . . . . בבאם הכהנים ולא יצאו מהקדש "When the priests enter them (the holy chambers), they shall not leave the holy place . . . . " (Ez.42:14). The other passage has בבאן "As one enters them" (referring to הלשכות "rooms") (Ez.42:14).

The בוא, translated in both verses as "enter", is only apparently transitive.

2. Person (16).

חרב מלך בבל תבואך "The sword of the king of Babylon will come against you" (Ez.32:11).

Several observations are pertinent here:

1) All of these passages are poetic.[8]

2) In every passage except 2, the person as the goal of the movement is represented by a pronominal suffix. This suffix is called "Datival" by Bogaert, Dahood, Brockelmann, and others.[9] The exceptions are Ez.38:11 where השקטים "those who are quiet" is the goal of the movement, and Is.41:25, where it is סגנים "satraps".

3) The dative of advantage/disadvantage is involved in each case.[10]

3. A state of being, שלום "peace" (1).

This occurs in a poetic passage in Is.57:2.

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[8] One of these passages, Ez.38:11, is not printed as Poetry in Kittel, yet it clearly has the parallelism of poetry.

[9] M.Bogaert, Les Suffixes Verbaux non Accusatifs Bib 45(1964),220-247; M.Dahood in frequent references in Psalms (cf indices p.326 v.16 and p.329 v.17 pt.1); C.Brockelmann, Syntax, pp.88-89.

Bogaert, ibid. gives numerous examples of "datival suffixes" from Ugaritic, El Amarna, Phoenician, Aramaic as well as Hebrew. Fr.Rundgren, A.O. 21(1953) 301-304 also cites examples from Arabic, Ethiopic, and Aramaic.

[10] a) Dat. of disadvantage (13):
Is.28:15
Ez.32:11
Ez.38:11
Ps.34:8
Ps.36:12
Ps.44:18
Ps.109:17
Job 15:21
Job 20:22
Pr.2:19
Pr.10:24
Pr.11:27
Pr.28:22

b) Dat. of advantage (2) Pr.119:41,77

יבוא שלום ינוחו על משכבותם "He (the righteous) will enter into peace, they will rest on their beds".

II Prepositional Complements

A. אל

אל occurs with בוא a total of 465 times. With place names it is used only 19 times, while common place-nouns occur 141 times. Its most frequent use is with persons (305 times) and as such is the complement type greatly preferred over the others when the destination is a person. The person may be expressed as a proper noun, common noun, or pronoun without affecting the preference for אל .

1. Place as destination (160).

a. Place name (19).
a. 1. Simple place name (10).
a. 1. 1. Anarthrous (9).

All are prose passages.

ויבאו אל ירושלם "And they came to Jerusalem" (2C.23:2).

The nouns appearing here are:

אחוה "Ahawa" (1)	Ezr.8:15
בבל "Babel" (1)	Jer.51:60
ירושלם "Jerusalem" (4)	Jer.39:1; Ezr.7:9; Ne.2:11; 2C.23:2
יריחו "Jericho" (1)	Jos.24:11
צקלג "Ziklag" (1)	1S.30:26
קעילה "Keilah" (1)	1S.23:10

a. 1. 2. Arthrous (1).

This is a poetic passage.

הנשר הגדול . . . בא אל הלבנון "A great eagle . . . came to Lebanon" (Ez.17:3).

a. 2. Composite place name (9).

All are anarthrous and in prose passages.

ויסעו מאילים ויבאו כל עדת בני ישראל אל מדבר סין "And the whole congregation of the people of Israel left Elim and came to the wilderness of Sin" (Ex.16:1).

The names found here are:

ארץ ישראל "Land of Israel" (1)	Ez.13:9
ארץ כנען "Land of Canaan" (2)	Lv.14:34; Nu.34:2
ארץ תחתים חדשי "Land of Tahtim Hodshi "[11] (1)	2S.24:6
בית אל "Bethel" (1)	1K.13:1
גלילות הירדן "Region of the Jordan" (1)	Jos.22:10

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[11] The text of 2S.24:6 is generally considered to be corrupt: ויבאו הגלעדה ואל ארץ תחתים חדשי "And they went to Gilead and to the land of Tahtim Hodshi". For "the land of Tahtim Hodshi, Rahlfs recension of the Septuagint has εἰς γῆν Θαβάσων ἥ ἐστιν Αδασαι. The Alexandrian text has ἐθαων for Θαβάσων. The Lucian recension reads εἰς γην χεττιειμ καδης "to the land of the Hittites, towards Qadesh". This latter suggests a Hebrew "Vorlage" of אל ארץ החתים קדשה. This reading has been also suggested by Kittel, following Wellhausen (cited in KB p.1027 (and Hitzig, Geschichte des Volkes Israel p.29 (cited in Driver, Samuel, p.374, and Thenius (also cited in Driver, ibid.) Another suggestion is given by Ewald, and followed by Driver (ibid), namely that חרמונה should be substituted for חדשי. Since, however, these suggested emendations are rather conjectural, they are not adopted for the purposes of this study. They would not in any case affect the results.

הר אלהים "Mountain of God" (1)	Ex.3:1
מדבר סין "Desert of Sin" (1)	Ex.16:1
עין משפט "En Mishpat" (1)	Gn.14:7

b. Common noun (141).

b. 1. Prose (131).

ובאת בית יאשה בן צפניה "And go to the house of Josiah the son of Zephaniah" (Zc.6:10).

The nouns appearing here are:

אהל "tent" (14)	Ex.28:43; 29:30; 30:20; 40:32,35; Lv.9:23; 10:9; 16:23 Nu.7:89; 17:23;19:14 1K.2:30; 2K.7:8
ארמון "citadel" (1)	1K.16:18
ארץ "land" (21)	Ex.12:25; 16:35(twice); Lv.19:23; 23:10; 25:2; Nu.13:27; 14:30; 15:2,18; 20:24; 32:9; Dt.4:21 17:14; 18:9; 26:1,3; 27:3; 31:7; 32:52; Jer.48:21
בית "house" (31)	Gn.19:3; 39:16; Ex.7:23; 12:23; Lv.14:46; Dt.24:10;

		Jos.20:6; Jd.11:34; 18:15; 19:22,23,29; 1S.1:19; 21:16; 2S.4:5; 5:8; 11:11; 12:20; 17:8; 19:31; 20:3; 1K.21:4; Ez.3:4; 43:4; Zc.6:10; Ru.4:11; Est.2:12; 5:10; Esr.3:8; 2C.7:2; 23:7
גדרה	"fold" (1)	1S.24:4
היכל	"temple" (3)	Ne.6:11; 2C.26:16; 27:2
חצר	"inner court" (1)	Ez.44:21
יער	"forest" (1)	1S.14:26
יקב	"winepress" (1)	Hg.2:16
לחם	"feast" (1)	1S.20:27
מבוא	"entrance" (1)	2C.23:15
מלון	"lodging place" (1)	Gn.43:21
מנוחה	"rest" (1)	Dt.12:9
מערה	"cave" (1)	1K.19:9
מקדש	"sanctuary" (4)	Lv.12:4; Ez.23:39 44:9,16
מקום	"place" (6)	Gn.22:9; Dt.12:26; 29:6; 1S.20:19;

		26:5; 2S.2:23
משתה	"banquet" (4)	Est.5:4,5,8,14
נחלה	"inheritance" (1)	Dt.12:9
עין	"well" (1)	Gn.24:42
עיר	"city" (11)	Jos.9:17; 10:19,20; 1S.30:3; 1K.13:29; 20:30; 2K.7:12; 19:32,33; Is.37:33,34
עפל	"hill" (1)	2K.5:24
ערמה	"heap" (1)	Hg.2:16
כפרת	"veil" (1)	Lv.21:23
פתח	"door" (2)	Nu.20:6; 1K.17:10
צריח	"stronghold" (1)	Jd.9:46
קבר	"grave" (2)	1K.13:22; 14:13
קדש	"holy place" (6)	Ex.28:29,35; Lv.16:2,3,23; Ez.44:27
שדה	"field" (1)	1S.6:14
שלחן	"table" (1)	1S.20:29
שער	"gate" (3)	Ez.40:6; 44:17; Est.4:2
תבה	"ark" (5)	Gn.6:18; 7;1,7,8,13

b. 2. Poetry (10).

אם יבאון אל מנוחה "They shall not enter into My rest" (Ps.95:11).

The nouns used here are:

אוצר	"treasury" (1)	Jos.38:22
בית	"house" (2)	Zc.5:4(twice)
היכל	"temple" (1)	Ma.3:1
מזבח	"altar" (1)	Ps.43:4
מנוחה	"rest" (1)	Ps.95:11
מקדש	"sanctuary"(2)	Is.16:12; Ps.73:17
עיר	"city" (1)	Jer.48:8
קבר	"grave" (1)	Job 5:26

2. Person as destination (305).

Included in this category are not only personal names, common nouns, pronouns, and designations such as עם "nation", גוים "people", but also מחנה "camp" (13 times)[12] and שער "gate" (1 time)[13] since in the passages in question groups of people are clearly intended. The same is true also for two occurrences of גולה "captives" (usually "captivity").[14]

a. Prose (294).

a. 1. Proper noun.

ויבא אל שמואל הרמתה "And he came to Samuel in Ramah" (1S.19:18).

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[12] Lv.14:8 Nu.19:7 Jd.21:8 2K.3:24 2K.7:5,10
Lv.16:26,28 Nu.31:24 1S.4:3,5,6,7

[13] Gn.34:20

[14] Ez.3:11,15

a. 2. Common noun.

וכהגוע תר אסתר . . . לבוא אל המלך לא בקשה דבר "When it became the turn of Esther . . . to go in to the king, she asked for nothing (except for that which had been recommended to her by Hegai)" (Est.2:15).

a. 3. Pronoun suffix.

הנה באת אליך "Behold, I have come to you!" (Nu.22:38).[15]

One passage refers to a specific part of the body.

ובשר ויין לא בא אל פי "And neither meat nor wine entered my mouth" (Da.10:3).

b. Poetry (11).

b. 1. Common noun.

כן הבא אל אשת רעהו "So is the man who goes in to his neighbor's wife" (Pr.6:29).[16]

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[15] It is impractical and unnecessary to list all the passages in which a person as destination occurs with בוא. A representative sampling is:

Gn.6:20
Gn.8:11
Gn.15:15
Gn.16:4
Gn20:3
Gn.24:30
Gn.38:18
Gn.47:5
Ex.1:19
Ex.3:13
Ex.6:11
Ex.18:5
Lv.13:16
Nu.13:26
Nu.21:7
Nu.32:19
Dt.17:9
Dt.21:13
Dt.16:3
Jos.2:4
Jos.10:9
Jos.18:4
Jos.22:15
Jd.3:20
Jd.11:7
Jd.15:1
1S.2:27
1S.9:16
1S.16:21
1S.20:28
1S.25:5
1S.29:6
2S.1:2
2S.11:4
2S.20:22
2S.24:18
1K.1:15
1K.10:2
1K.14:3
1K.20:32
2K.3:24
2K.8:14
2K.10:2
2K.20:1
Is.22:15
Is.36:22
Is.38:1
Jer.32:7
Jer.36:14
Jer.40:10
Jer.50:5
Ez.3:11
Ez.14:1
Ez.23:44
Ez.33:22
Ez.44:25
Ps.51:2
Jb.1:14
Jb.42:11
Ru.3:16
Ru.4:13
Est.2:12
Est.4:16
Da.11:6
Da.11:16
Ne.5:17
Ne.6:17
Ne.13:6
1C.7:23
1C.11:3
1C.19:17
1C.21:11
2C.9:1
2C.12:5
2C.18:14
2C.21:12
2C.25:7
2C.29:18
2C.34:9

b. 2. Pronoun suffix.

אליך גויים יבאו "To You shall the nations come" (Jer.16:19).[17]

The fact that no proper names occur here is purely accidental.

3. Noun of activity as goal (1).

כשור אל טבח יבא "As an ox he goes to the slaughter" (Pr.7:22).

B. ל

The ל is used much less frequently than אל or the verbal complement. Its most frequent use with nouns or pronouns of destination is with persons (30 times), usually with strong emphasis on advantage or disadvantage. Its rare use with place names (6 times) is almost entirely restricted to Ezra-Nehemiah and Chronicles. With common place nouns also, 8 of the 15 occurrences are accounted for by Ezra and Chronicles. Pertinent to this study is also the use of ל with nouns of activity, in which capacity it appears 12 times.

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[16] Cf also Am.8:2

[17] Cf also:
Is.1:23 Jer.2:3,31 Ps.101:2 Ps.102:2 Jb.4:5
Is.60:13 Jer.49:4

1. Place as destination (21).

a. Place name (6).

a. 1. Simple place name (5).

All examples are found in prose passages in Ezra-Nehemiah and Chronicles.

ואלה הבאים אל דויד לצקלג "And these are the ones who came to David at Ziklag" (1C.12:1).

The names appearing here are:

ירושלם "Jerusalem" (3)	Ezr.3:8; Ne.13:7; 2C.30:11
צקלג "Ziklag" (1)	1C.12:1
שמרון "Samaria" (1)	2C.28:9

a. 1. Composite place name (1).

This is likewise a prose passage, and is interesting in that there is found in the first part of the same verse the expression ישובון ארץ יהודה "They shall return to the land of Judah".

וידעו כל שארית יהדה הבאים לארץ מצרים לגור שם דבר מי יקום ממני ומהם "And all the remnant of Judah who went to the land of Egypt to live there shall know whose word will stand, Mine or theirs" (Jer.44:28b).

b. Common noun (15).

b. 1. Prose (11).

הוציאי האנשים הבאים אליך אשר באו לביתך "Bring out the men who came to you, those who entered your house" (Jos.2:3).

The nouns occurring here are:

אולם	"vestibule" (1)	2C.29:17
בית	"house" (5)	Jos.2:3; Ezr.2:68; 1C.24:19; 2C.30:1 2C.31:16
חצר	"court" (1)	Est.6:4
מעון	"dwelling" (1)	2C.30:27
מקדש	"sanctuary" (1)	2C.30:8
עיר	"city" (1)	1S.9:12
שמים	"heaven" (1)	2C.30:27

b. 2. Poetry (4).

באתי לגני אחתי כלה "I have come to my garden, my sister, my bride" (Ct.5:1).

The nouns found here are:

גן	"garden" (2)	Ct.4:16; 5:1
חצר	"court" (1)	Ps.96:8
משכן	"dwelling" (1)	Ps.132:7

2. Person as destination (30).

The emphasis in these passages is that of advantage or disadvantage to the person who is the goal of the movement.

a. Advantage (10).

a. 1. Prose (2).

ויהי משקל הזהב אשר בא לשלמה בשנה אחת שש מאות ששים ושש ככר זהב

"And the weight of the gold that came to Solomon in one year was 666 talents of gold" (1K.10:14//2C.9:13).

a. 2. Poetry (8).

a. 2. 1. Proper noun.

ובא לציון גואל ולשבי פשע ביעקב "And a redeemer shall come to Zion, to those of Jacob who have turned from transgression" (Is.59:20).

a. 2. 2. Pronoun suffix.

חיל גוים יבאו לך "The wealth of nations shall come to you" (Is.60:5).[18]

A specific part of the body is mentioned twice in one verse in the blessing of Moses in Dt.33: תבואתה לראש יוסף ולקדקד נזיר אחיו "Let these (blessings) come on the head of Joseph, on the pate of the outstanding one of his brothers" (Dt.33:16).

b. Disadvantage (18).

b. 1. Prose (8).

b. 1. 1. Proper noun (1).

ובעת החלו ברנה ותהלה נתן יהוה מארבים על בני עמון . . . הבאים ליהודה וינגפו "And when they began to sing and to praise, the Lord set a ambush against the sons of Ammon . . . , who had come against Judah, so that they were defeated" (2C.20:22).

b. 1. 2. Common noun (2).

כי כל הראשנים הרג הגדוד הבא בערבים למחנה "For the raiders that had come with the Arabs against the camp had killed the older (sons)" (2C.22:1).[19]

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[18] Cf also:
Is.49:18 Is.60:4 Hos.6:3 Am.6:1 Zc.9:9

b. 1. 3. Pronoun suffix (5).

כי מצפון יבוא לה השודדים "For the destroyers will come to (on) her from the north" (Jer.51:48).[20]

One passage requires additional comment:

ויבא הלך לאיש העשיר ויחמל לקחת מצאנו . . . לעשות לארח הבא לו "When a traveller came to the rich man, he was reluctant to take one of his own flock (and herd) to prepare for the guest who had come to him" (2S.12:4).

This passage has the expression הבא אליו "Who has come to him" later in the verse: ויקח את כבשת האיש הראש ועשה לאיש הבא אליו "so he took (the lamb of the poor man) and prepared it for the man who had come to him". There is no apparent difference in force between the use of אל and ל in this passage. Since, however, all the other occurrences of ל show a distinct emphasis on the advantage or disadvantage to the person who is the goal of the movement, it would seem likely that the ל in the passage here also has a similar implication, perhaps that of the inconvenience and moral dilemna caused by the arrival of the traveller. The later use of אל is no hindrance to this understanding since אל is the preposition normally used with persons, and as such carries a wide range of possible meanings without any special emphasis.

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[19] Cf also 2S.12:4.

[20] Cf also:
2S.5:23 2S.12:4 Jer.51:53 1C.14:14

a. 2. 2. Poetry (10).

All examples involve pronominal suffixes.

ואשר יגרתי יבא לי "What I feared has come (happened) to me" (Jb.3:25).[21]

3. Nouns of activity as goal (12).

The ל is generally the preferred preposition with this type of noun, as would be expected from its frequent use with infinitive constructs. Very frequently there is a telic emphasis:

a. To indicate purpose (7)

כלה לחמס יבוא "Everyone of them comes for violence" (Ha.1:9).

The nouns used here are:

חמס	"violence" (1)	Ha.1:9
מלחמה	"warfare" (4)	Nu.31:21; 32:6; 1C.19:7; 2C.20:1
משפט	"judging" (1)	1S.15:6
עזרה	"help" (1)	Jd.5:23

b. In the idiom בוא לצבא "enter (Levitical) service" (5).

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[21] This passage is cited by Bogaert, Bib 45(1964)239 in his proof of the existence of the datival suffix. אתה with suffix appears in the parallel member of this verse.

The other passages are:

Is.47:9	Jer.4:12	Jer.46:22	Jer.50:26	Ob.5
Is.66:7	Jer.22:23	Jer.49:9	Jer.51:33	

These all occur in Numbers, in the fourth chapter: כל בא לצבא לעשות מלאכה באהל מועד "Everyone who enters the service to perform the work in the tent of meeting" (Nu.4:3).[22]

NOTE on the Ablatival Use of ל.

ל in one passage with בוא has the meaning "from" rather then "to": ויבא שלמה לבמה אשר בגלער ירושלם "And Solomon came to Jerusalem from the high place that is in Gibeon" (2C.1:13).

Kittel[23] suggests that לבמה be emended to מהבמה to coincide with the renderings of the Septuagint and the Vulgate "from the high place". But since it has been often shown in recent years that ל may frequently be translated as "from" as in Ugaritic, there is no need for emendation.[24]

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[22] Cf also verses 30,35,39 and 43.

[23] BH.

[24] M.Dahood has perhaps written most extensively on this matter, starting in 1952 with an article in Bib 33 (1952) 30-52 "Canaanite-Phoenician Influence in Qoheleth", and on into the present. In 1966 he devotes 4 sections to the l in Bib 47 (1966) 406-407: l="from", l="comparativum", l="vocativum", l="emphaticum". (Cf also his Ugaritic-Hebrew Philology, Vol.17, Biblica et Orientalia, [Rome: Pontifical Biblican Institute, 1965], pp.26,29,30.) C.H.Gordon also in UT 10.1, p.92 notes that the Hebrew l very frequently means "from". Biblical examples cited by Gordon are Jos.3:12; 2K.4:24; 14:28; Is.59:20; Ps.29:10 and Ps.84:12. Dahood adds a number of other examples from the Psalms: "Further examples include Ps.60:3, anapta t^{e}šobeb lanu, 'In anger you turned away from us'. This idiom bears comparison with UT, 2Aqht VI: 42 ṯb ly wlk, 'Turn away from me and be gone'." Cf also O.Loretz, BZ 2(1958), 287f. E.Sutcliffe

C. ב

The distinctive feature of ב as used with בוא is that of penetration. Though the verbal complement and אל may also be used when there is an entrance into a place, the use of ב indicates a distinct emphasis on the act of penetrating. This emphasis has three major possibilities:

1) There may be a general emphasis on the act of penetrating, sometimes with a description of an event that occurs either concurrently with or as a result of the entrance: היא באה בסף הבית והנער מת "As she entered the threshold, the lad died" (1K.14:17).

2) More often the ב serves to indicate an unusual or irregular entry:

a) It may be the introduction of a foreign element, something or someone not belonging and which is not

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in *VT* 5(1955) 436-439 adds a protest against the bald statement "that Semitic 'al and l can have the 'meaning' of 'from'", and correctly points out that prepositions are used differently in different languages, citing a number of examples from the French, i.e. for example--"'he took it from the table' is 'Il l'a pris sur la table'. But this does not show that *sur* means from. The word *sur* like 'al means on, over. But whereas English expressed directly whence the object was taken, French expresses directly where it was when taken and so indirectly also whence it was taken: He took it from where it was on the table". *l* is similarly treated: "the preposition l with the meaning 'with regard to' and the like in certain verbal combinations suggested the idea of separation or removal, and so substituted for 'from'". Dahood in *Gregorianum* 43(1962) 68 says very much the same thing. Wm.Moran, in his article "The Hebrew Language in its Northwest Semitic Background" in *The Bible and the Ancient Near East*, ed. G.E.Wright (Garden City: Anchor, 1965), p.81, note 70, also agrees with Sutcliffe that we should not say that these prepositions mean "from".

wanted. Very frequently this is in the form of a military invasion: ולא יספו עוד גדודי ארם לבוא בארץ ישראל "And the Syrian troops did not again invade the land of Israel" (2K.6:23). The ב may frequently be translated "against", as noted in later examples. But in these also, the idea of penetration, real or intended, is in view. Or, in speaking of the plague of frogs in Ex.7:28, ובא בביתך "they shall enter your house", there is an intrusion of frogs into the houses. And again, when a person is the goal, it involves the penetration of an object into the body: חרבם תבוא בלבם "Their own sword shall pierce their heart" (Ps.37:15).

b) It may also view the matter from the other side, i.e. the entry of someone or something into strange or alien surroundings:[25] באתי במעמקי מים ושבלת שטפתני "I have entered the deep waters and the floods of water have overwhelmed me" (Ps.69:3).

3) Frequently found is the idea of entering a society of people, the joining in an activity or in a mode of life, or the entering into an agreement or covenant: ונמצא כתוב בו אשר לא יבוא עמני ומואבי בקהל האלהים עד עולם "And we found written in it that no Ammonite or Moabite should ever join with the people of God" (Ne.13:1).

In order that the contrasts between the use of ב on the one hand and the other prepositions and the verbal complement on the other hand might be more readily apparent, there follows below the same descriptive outline as was used in the other descriptions. ב is used with place names (11 times), common place-nouns (53 times), persons (34 times), nouns of activity (14 times), and nouns expressing an agreement entered into (5 times).

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[25] This is not nearly as common as a) above.

1. Place as destination (66).

a. Place name (12).

a. 1. Simple place name (6).

a. 1. 1. Hostile entry (4).

a. 1. 1. a. Prose (3).

ויבא ביהודה "And (Sennacherib the king of Assyria) came against Judah" (2C.32:1).

The nouns found here are:

יהודה	"Judah" (1)	2C.32:1
ירושלם	"Jerusalem" (1)	Jer.52:12
בעל פרצים	"Baal Perazim" (1)	2S.5:20

a. 1. 1. b. Poetry (1).

ובאה חרב במצרים "And a sword shall come against Egypt" (Ez.30:4).

a. 1. 2. Joining in a common cause (2).

Both occurrences are in the same verse (prose).

ובא אשור במצרים ומצרים באשור ועבדו מצרים את אשור "(In that day there will be a highway from Egypt to Assyria,) and Assyria shall come to Egypt, and Egypt shall come to

Assyria, and they shall serve (thw Lord), Egypt along with Assyria" (Is.19:23).

a. 2. Composite place name (6).

a. 2. 1. General entrance (2).

a. 2. 1. a. Prose.

המה באו בארץ צוף ושאול אמר לנערו . . . . "They had entered the land of Zuph when Saul said to his servant . . . ." (1S.9:5).

a. 2. 1. b. Poetry.

ושמחת לבב כהולך בחליל לבוא בהר יהוה "And the gladness of heart will be as when one travels with the playing of the flute to enter the mountain of the Lord" (Is.30:29).

a. 2. 2. Unwanted or hostile entry (4).

a. 2. 2. a. Prose (3).

ולא באו בגבול מואב "And they did not enter the territory of Moab" (Jd.11:18). Israel had not been allowed to enter Moab, so they skirted Moab and did not penetrate its borders.

The nouns occurring here are:

ארץ ישראל	"land of Israel"	(1)	2K.6:23
גבול ישראל	"territory of Israel"	(1)	1S.7:13
גבול מואב	"territory of Moab"	(1)	Jd.11:18

a. 2. 2. b. Poetry (1).

לא האמינו מלכי ארץ וכל יושבי תבל כי יבא צר ואויב בשערי ירושלם "None of the kings of the earth or inhabitants of the world believed that foe or enemy would enter the gates of

Jerusalem" (Th.4:12).

b. Common noun (52).

b. 1. General (21).

Many of the following passages involve the idea of seeking a hiding place or simply a shelter.[26]

b. 1. 1. Prose (10).

ויחל יונה לבוא בעיר מהלך יום אחד "And Jonah began going into the city one day's journey" (Jon.3:4).

The nouns appearing here are:

אש "fire" (2)	Nu.31:23(twice)
יער "forest" (1)	Dt.19:5
כרם "vineyard" (1)	Dt.23:25
סף "threshold" (1)	1K.14:17
עיר "city" (2)	1S.23:7; Jon.3:4
צל "shelter" (1)	Gn.19:8
קמה "standing grain" (1)	Dt.23:26
שער "gate" (1)	2K.9:31

b. 1. 2. Poetry (10).

ובאו במערות צרים ובמחלות עפר "And they shall enter the caves of the rocks and the holes of the dust (because of their terror of the Lord): (Is.2:19).

The nouns found here are:

אהל "dwelling" (1)	Ps.132:3

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[26] Prose--Gn.19:8; 1S.23:7; Is.30:29.
Poetry--Is.2:10,19,21; 26:20; Jer.4:29.

היכל	"temple" (1)	Ps.45:16
חדר	"chamber" (1)	Is.26:20
טיט	"mire" (1)	Na.3:14
מחלה	"hole" (1)	Is.2:19
מערה	"cave" (1)	Is.2:19
נקרה	"hole" (1)	Is.2:21
סעיף	"fissure" (1)	Is.2:21
עב	"thicket" (1)	Jer.4:29
צור	"rock" (1)	Is.2:10

b. 2. Hostile and unwanted entry (26).

b. 2. 1. Military invasion (14).

b. 2. 1. a. Prose (10).

ויבאו בארץ לשחתה "And they entered the land to destroy it" (Jd.6:5).

The nouns found here are:

ארץ	"land" (5)	Jos.2:18; Jd.6:5; 2K.13:20; Da.11:40, 41
מלכות	"kingdom" (1)	Da.11:9
מעוז	"fortress" (1)	Da.11:7
משמן	"fertile place" (1)	Da.11:24
נגב	"south" (1)	Da.11:29
שלוה	"quiet place"[27] (1)	Da.11:24

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[27] KB (1953) translates "ease", "prosperity".

b. 2. 1. b. Poetry (4).

והציל מאשור כי יבוא בארצנו "And he shall deliver (us) from Assyria when it shall invade our land" (Mi.5:5).

The nouns occurring here are:

ארץ "land" (1)	Mi.5:4,5
נחלה "inheritance" (1)	Ps.79:1
שער "gate" (1)	Ez.26:10

b. 2. 2. An intrusion or some form of unwanted entry (12).

b. 2. 2. a. Prose (9).

One example, that of the entry of the frogs into Pharaoh's house, was given above in the introduction to this section. In Gn.31:33, Laban enters four tents in search of his teraphim: . . . . ויבא לבן באהל "And Laban entered the tent of . . . . " The ב is used because Laban has not come on a friendly visit, rather, he insists that someone in Jacob's party has stolen his teraphim. On this basis he makes an angry search of the tents, and as such enters unwanted.

The nouns appearing here are:

אהל "tent" (4)	Gn.31:33(4 times)
ארץ "land" (2)	Ex.8:20; 2S.24:13
בית "house" (1)	Ex.7:28
קץ "outskirts" (2)	Jd.7:17,19

b. 2. 2. b. Poetry (5).

אל תסג גבול עולם ובשדי יתומים אל תבוא "Do not move an old boundary nor enter the fields of the fatherless" (Pr.23:10).

The nouns found here are:

ארמון	"tower" (1)	Jer.9:20
מענה	"hiding place" (1)	Jer.21:13
עיר	"city" (1)	Ho.11:9
שדה	"field" (1)	Pr.23:10
שער	"gate" (1)	Ob.13

b. 3. Entry into an alien environment (4).

All four passages are poetic.

יבאו בתחתיות הארץ "May they go to the lowest parts of the earth (i.e. Sheol)" (Ps.63:10).[28]

b. 4. Entry into a group as a participant (1).

במספר ירחים אל יבא "May it (the night of my birth) not enter the number of months (i.e.--may it be erased, and not be a part of the calendar)" (Job 3:6).

c. Pronoun suffix (3).

Both passages speak of a hostile incursion.

c. 1. Prose (1).

ובאו בה פריצים וחללוה "And robbers will enter it and profane it" (Ez.7:22).

c. 2. Poetry (2).

כי לא יוסיף יבא בך עוד ערל וטמא "For no more shall the uncircumcized or the unclean enter you (i.e.--invade Zion)" (Is.52:1).

The other example appears in Jb.3:7.

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[28] Cf also: Ps.66:12(twice); 69:3.

2. Person as destination (35).

a. The person as a whole, or a group of persons (24).

a. 1. Penetration of an individual (4).

Only ב is used for this purpose. In all four examples the person is in the form of a pronominal suffix. ותבא בי רוח כאשר דבר אלי "And (His) Spirit entered into me as He spoke to me" (Ez.2:2).[29]

a. 1. 2. Poetry (1).

יראה ורעד יבא בי "Fear and trembling entered me" (Ps.55:6).

a. 2. Joining a group to become a member or to participate in an activity (14).

a. 2. 1. Prose (12).

a. 2. 1. a. Common noun.

לא יבא עמוני ומואבי בקהל יהוה "No Ammonite or Moabite shall enter the congregation of the Lord" (Dt.23:4).[30]

The nouns occurring here are:

אש "fire" (1)	Ps.66:12
מים "water" (1)	Ps.66:12
מעמקים "depths" (1)	Ps.69:3
תחתי "lowest part" (1)	Ps.63:10

a. 2. 1. b. Pronoun suffix.

לא תבאו בהם והם לא יבאו בכם "You shall not enter their fellowship and they shall not enter your fellowship"(1K.11:2)[31]

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[29] Cf also: Ez.3:24 and 37:10.

[30] Cf also Dt.23:2,3; Ne.31:1.

[31] Cf also: Dt.23:3,4,9; Jos.23:7,12(twice).

a. 2. 2. Poetry (2).

In both passages the group of persons appear as a common noun. בסדם אל תבא נפשי "Let my soul not enter their inner circle"[32] (Gn.49:6).[33]

a. 3. Forced or hostile entry (6).

a. 3. 1. Military invasion (4).

All are prose passages, and both involve a pronominal suffix.

ועתה הנה בני עמון . . . אשר לא נתתה לישראל לבוא בהם . . . .

"And now the sons of Ammon . . . whom You did not allow Israel to invade . . . . " (2C.20:10).[34]

a. 3. 2. Forced and unpleasant entry (2).

Both are prose passages in the same context, dealing with the curse water that the accused adulteress is made to drink. The ב is used only to describe the water entering the guilty woman, causing her body to swell and her thigh to fall off.

ובאו בה המים המאררים למרים "And the water which brings a bitter curse shall enter her" (Nu.5:24,27).

b. Specific body parts (11).

Pronominal suffixes are not used here.

b. 1. Pierce, penetrate (9).

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[32] KB (art 210) suggests "group of intimates".

[33] Cf also Th.1:10.

[34] Cf also Da.11:30.

b. 1. 1. Prose (4).

ובא בכפו ונקבה "And it (the broken cane) shall pierce and penetrate his hand" (Is.36:6//2K.18:21). This is the piercing of a part of the body by a sharp object. In another example it is a matter of unclean meat entering a mouth, i.e. foreign material which did not belong: ולא בא בפי בשר פגול "And unclean meat has never entered my mouth" (Ez.4:14).[35]

b. 1. 2. Poetry (4).

כי תבוא חכמה בלבך "For wisdom will enter your heart" (Pr.2:10).[36]

b. 2. Enter alien surroundings (1).

כי באת בכף רעך "For you have come into your neighbor's hand (i.e.--his power)" (Pr.6:3).

b. 3. The idiom בוא ביד "whatever one chances to find" (1).

ויק מן הבא בידו מנחה לעשו "And he took whatever came to his hand as a gift for Esau" (Gn.32:14).

3. Animal as destination (1).

This passage deals not with the animal as a whole, but with the piercing of its hide.

בכפל סריונו מי יבא "Who can penetrate his double coat of mail?"[37] (Jb.41:5).

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[35] Cf also Nu.5:22 in which the curse water enters the belly of the adulteress.

[36] Cf also: Ha.3:16; Ps.18:7; 37:15.

4.Nouns of activity as destination (14).

The idea of "joining in", "participating in" is very prominent with this type of noun.

a. מלחמה "battle" (4).

These four occurrences are found in two parallel prose passages. ויבא במלחמה "And he went into battle" (1K.22:30).[38]

b. צדקה "saving righteousness"[39] (1).

ואל יבאו בצדקתך "And let them not participate in (benefit from) Your saving righteousness" (Ps.69:28).

c. משפט "judgment" and ריב "case at law" in the idiom "go to trial" (5).

All are poetic passages.

יהוה במשפט יבוא עם זקני עמו ושריו "The Lord will go to trial with the elders and princes of His people" (Is.3:14)[40]

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[37] Following the reading suggested by the LXX, סרינו. The "his bridle" of the MT is easily explained as the result of scribal metathesis.

[38] Cf also 2C.18:29.

[39] So Briggs *ICC* Psalms, p.120. KB (p.795) translate "salvation". Dahood's translation "meadow" (as an equivalent of paradise) is doubtful (*Psalms II* p.164; and *Psalms I* p.33f). He bases this translation on the use of צדקה in Ps.23:3; 69:28-29; 143:106-11; and Pr.21:21.

[40] משפט is used also in Ps.143:2; Jb.9:32; 22:4. ריב is used in Pr.18:6.

d. מצור "siege" in the idiom'"be besieged" (4).

All are prose passages.

ותבוא העיר במצור "And the city was besieged" (Jer.52:5)[41].

5. Nouns of covenant or agreement (5).

a. ברית "covenant" (3).

ויבאו בברית לדרוש את יהוה אלהי אבותיהם "And they entered into a covenant to seek the Lord God of their fathers" (2C.15:12).[42]

b. אלה "curse" and שבועה "oath" (1).

ובאים באלה ובשבועה ללכת בתורה האלהים "And they entered into a solemn agreement (lit.--"into a curse and an oath") to walk in the law of God" (Ne.10:30).

D. על

על is used with both place and person as destination. With a place it occurs mostly in a hostile sense, but is used also in a neutral manner, with the meaning "on" or "upon". With persons it is likewise used in both hostile and neutral sense, but also in passages in which either judgment or a blessing comes upon a person from God. In addition על is occasionally used apparently interchangeably with אל, meaning simply "to". Generally speaking, however, the על is semantically distinct from the אל

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[41] Cf also: Dt.30:19; 2K.24:10; 25:2.

[42] Cf also: Jer.34:10; Ez.16:8.

other means of introducing the destination, the many variations being naturally derived from the basic idea of "on", "upon".

1. Place as destination (25).

a. Place name (8).

Each of the 9 passages involves military action against the place involved.

a. 1. Simple place name (7).

a. 1. 1. Prose (6).

ויבאו על ליש "And they came against Laish" (Jd.18:27).

The names found here are:

בבל "Babel" (1)	Jer.51:56
ירושלם "Jerusalem" (4)	2K.25:1; Jer.52:4 Zc.12:9; 14:16
ליש "Laish" (1)	Jd.18:27

a. 1. 2. Poetry (1).

בא על עית "He has come to Aith" (Is.10:28).

a. 2. Composite place name (1).

This is a prose passage from Ezekiel.

והיה ביום ההוא בוא גוג על אדמת ישראל . . . . "And in that day, when Gog shall come up against the land of Israel . . . . " (Ez.38:18).

b. Common place-noun (12).

b. 1. With the meaning of "on, upon" (11).

b. 1. 1. In a hostile sense (9).

b. 1. 1. a. Prose (6).

ויבא נבכדנאצר מלך בבל על העיר "And Nebuchadnezzar, king of Babylon, came against the city" (2K.24:11).

The nouns occurring here are:

ארץ "land" (3)	2K.15:19; Ez.7:2[43] 33:3
עיר "city" (3)	Gn.34:25; 2K.24:11 Jer.32:29

b. 1. 1. b. Poetry (3).

ושד על מבצר יבוא "And destruction shall come against the fortress" (Am.5:9).

The nouns found here are:

מבצר "fortress" (1)	Am.5:9
מקדש "sanctuary" (1)	Jer.51:51
שפים "track" (1)	Jer.12:12

b. 1. 2. In a neutral sense (2).

b. 1. 2. a. Prose (1).

ויהודה בא על המצפה למדבר "And Judah came (up) to the outlook over the desert" (2C.20:24). The על is used quite naturally here since it is very common with the verb עלה when someone goes to the top of a place (upon).

b. 1. 2. b. Poetry (1).

In this passage על also means upon, but in an opposite sense to the previous passage. Here the subjects go to the cistern, which is most likely lower than the palace: באו על גבים לא מצאו מים "They went (down) to the cisterns but found no water" (Jer.14:3).

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[43] ארבעת כנפות הארץ "the 4 corners of the earth".

על is very common with verbs meaning "to descend", "go down to".[44]

b. 2. With the meaning "to", comparable to אל (1).

וגם כל העם הזה על מקומו יבא בשלום "Then also all this people will come to its place in peace" (Ex.18:23).[45]

c. Pronouns (4).

c. 1. With the meaning "on, upon" (3).

c. 1. 1. In a hostile sense (2).

c. 1. 1. a. Prose (1).

כי בא עליה על בבל שודד "For upon her, upon Babylon, shall the destroyer come" (Jer.51:56).

c. 1. 1. b. Poetry (1).

התקבצו ובאו עליה "Gather together and come against her (Bozrah)" (Jer.49:14).

c. 1. 2. In a neutral sense (1).

מכל האכל אשר יאכל אשר יבוא עליה מים יטמא "Any food (in the vessel) which is (normally allowable) to eat, upon which water comes, shall be unclean" (Lv.11:34).

c. 2. With the meaning "to", comparable to אל (1).

השמר לך פן תכרת ברית ליושב הארץ אשר אתה בא עליה

"Take heed lest you make a covenant with the inhabitant of the land to which you are going" (Ex.34:12). The על here may actually have a quasi-hostile sense here, since in verse 11 God says He will drive out the various inhabitants of the land before the Israelites. Then comes the warning not to make treaties with these people.

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[44] Cf ch.5.

[45] Sam. reads אל for על.

2. Person as destination (51).

a. With the meaning "on, upon" (49).

a. 1. In a hostile military sense (12).

a. 1. 1. Prose (11).

a. 1. 1. a. Proper noun.

וממנשה נפלו על דויד בבאו עם פלשתים על שאול למלחמה "And some of the men of Manasseh went over to David when he went with the Philistines to war against Saul" (1C.12:20).

a. 1. 1. b. Common noun.

בני יעקב באו על החללים "The sons of Jacob came upon the fallen" (Gn.34:27).[46]

a. 1. 1. c. Pronoun suffix.

ויבא יהושע וכל עם המלחמה עמו עליהם על מי מרום פתאם "And Joshua and all the people of war with him came suddenly upon them at the waters of Merom" (Jos.11:7).[47]

a. 1. 2. Poetry (1).

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[46] Cf also Jd.18:27.

[47] Cf also:

1S.12:12 2S.17:2 Ez.23:24 2C.20:2 2C.28:20
1S.30:23 2K.7:6

כי פתאם יבא השדד עלינו "For the destroyer will come upon us suddenly" (Jer.6:26).

a. 2. In the sense of evil or blessing coming from God (29).

All of these passages employ the pronominal suffix.

a. 2. 1. Evil (24).[48]

a. 2. 1. a. Prose (11).

ובא עליך כל הקללות האלה "Then all these curses shall come upon you" (Dt.28:15).[49]

a. 2. a. b. Poetry (13).

ולא תבוא עלינו רעה "And evil shall not come upon us" (Jer.5:12).[50]

a. 2. 2. Blessing (5).[51]

a. 2. 2. a. Prose (3).

ובאו עליך כל הברכות האלה "Then all these blessings shall come upon you" (Dt.28:2).[52]

a. 2. 2. b. Poetry (2).

ועליהם תבוא ברכת טוב "And the blessing of good will be upon them" (Job 24:25).[53]

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[48] One passage, Dt.30:1, involves both curse and blessing.

[49] Cf also:
Dt.28:45 2S.19:8 Da.9:13 Ne.9:33 2C.32:26
Dt.30:1 Jer.46:21 Esr.9:13 2C.20:9.12

[50] Cf also:
Is.47:9,11(twice),13 Ze.2:2(twice) Jb.21:17 Pr.1:27
Jer.23:17 Mi.3:11 Jb.2:11 Jb.27:9

[51] See note 48.

[52] Cf also: Dt.30:1; Jos.23:15.

a. 3. In a neutral sense (5).

a. 3. 1. With the meaning "to happen upon" (1).

כל הבא עליו ועמד "Everyone that came upon him (the body of Amasa) stopped" (2S.20:12).

a. 3. 2. With the meaning "to go in to mourn over a dead person" (2).

על נפש מת לא יבא "He (the Nazirite) shall not go in to mourn over a dead person" (Nu.6:6).[54] על is used either because the mourner in grief falls upon the body, or simply because he is standing over the prostrate body.

a. 3. 3. With the meaning "to have sexual intercourse" (2).

ואיש אין בארץ לבוא עלינו כדרך כל הארץ "And there is no man on earth to come upon us in the manner of all the world" (Gn.19:31).[55]

a. 3. 4. With the meaning "on" in the remoter sense of "with regard to" (1).

This is a poetic passage.

ובאה השמש על הנביאים יקדר עליהם היום "And the sun shall set for (lit.--on)the prophets, and the day shall become dark with regard to them" (Mi.3:6).

b. With the meaning of "to", comparable to אל (3).

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[53] Cf also Jb.29:13.

[54] Cf also Lv. 21:11

[55] Cf also Dt.25:5.

All three passages occur in 1st and 2nd Chronicles.

b. 1. Proper noun.

יבאו על דויד לעזרו "They came to David to help him" (1C.12:23).[56]

b. 2. Pronoun suffix.

וכל ריב אשר יבוא עליהם . . . . "And every case that comes to you . . . . " (2C.19:10).

c. With the meaning of "to enter the presence of" (1).

ועלי יבא כל איש אשר יהיה לו ריב ומשפט והצדקתיו "(Would that I were king) then everyone who had a matter of strife or contention could come in to my presence and I would give him justice" (2S.15:4).

This use of על has been suggested by Dahood, though he does not cite this particular passage.[57]

d. In the expression בוא על לב "to plan, desire" (1).

ואת כל הבא על לב שלמה לעשות בבית יהוה ובביתו הצליח "And Solomon successively accomplished all that entered his heart to do with regard to the house of the Lord and his own house" (2C.7:11).

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[56] Cf also 1C.12:24.

[57] NSPJ p.69f. Dahood cites three biblical passages: Jb.29:13; 34:28 and Pr.25:20. The latter two verses are good examples, but Jb.29:13 is better understood as an example of blessing coming down from God. Dahood refers to the Ugaritic text, Anat.I 20f. This reads, yšr ǵzr ṭb ql ʿl bʿl "A hero with a pleasing voice sang in the presence of Baal". Driver (CML p.83) translates: "A sweet-voiced hero sang in honor of Baal". (Driver's designation for this text is Baal V.)

Part 2

COMPARISON OF THE USE OF THE VERBAL COMPLEMENT AND THE VARIOUS PREPOSITIONAL COMPLEMENTS

I Place names.

The frequency figures as given in the descriptions of the individual complement types are:

Verbal Complement - 155 times
אל - 19 times
ל - 6 times
ב - 11 times
על - 8 times

It is readily apparent from these figures that, when used with place names, the verbal complement is very much preferred over all other complement types. It may thus be considered the normal complement type used with place names. As to deviations from this norm, it can be shown that much of it is due to certain specific conditioning factors, and therefore also predictable.

Both ב and על have a distinct semantic emphasis which differentiates them from the other complement types and from each other. With ב the emphasis is on the penetration of the goal. As shown and illustrated in the description of the uses of ב this emphasis may follow one of three lines: 1) A general emphasis on the act of entering, particularly when set off against a concurrent or resultant event. 2) An irregular entry, such as an invasion of a city or land, or the piercing of a part of the body by a sharp instrument. 3) An entering into and joining a society of people, or the entering in to an agreement or covenant. Of the 11 times ב is used with place names, in eight passages hostile entry or invasion is involved. Two other occurrences have to do with the joining of a people in a common cause with another nation. The last occurrence involves an emphasis on the act of entering.

Now it is not at all unexpected that the verbal complement, which is the complement type most frequently used, will cover a relatively broad semantic spectrum, including some overlap with specialized complement types. Thus, for example, the verbal complement is sometimes used in situations in which the destination is entered, at other times the destination is reached but not entered. Sometimes it is not perfectly clear whether there was an actual entry or not. Since, however, the ב is consistently used only when an entry is made, it must be concluded that whenever it was important to convey the fact that the destination was entered, ב would be used. In actual usage, the great majority of occurrences of the ב with all types of destination involve a forced or unnatural penetration, which in the case of place names means an invasion by enemy forces.

An examination of the 155 occurrences of the verbal complement reveals that in 11 instances there is a hostile incursion of enemy forces. These 11 instances are similar to, yet distinct from those in which the ב is used. In each passage in which ב occurs there is an invasion and penetration of land or city. Those passages in which the verbal complement occurs have several different emphases:

1. The enemy comes to, but does not actually enter the destination:

2K.18:17. Here the Assyrian army comes to Jerusalem, but does not enter. The Rabshakeh stands outside the walls and delivers his ultimatums to the king.

2. The subject enters, but not as an invader.

a. As a citizen:

2K.10:17. Jehu enters Samaria, not as an enemy of the city, but only to slay the family of Ahab. The city itself is not the object of hostility.

2K.15:14. Menahem enters Samaria, again not as an enemy of the city, but only to assassinate Shallum, the king.

b. As a conqueror:

2K.14:13. Jehoash, king of Israel, has already defeated Amaziah, king of Judah, in battle at Beth-Shemesh. Now he comes to Jerusalem with Amaziah as hostage (2C.25:23), destroys part of the wall and plunders the temple and the king's palace. In entering Jerusalem he comes by right of conquest. There is no resistance to his entry.

2K.25:8.[58] The entrance of Nebuzaradan into Jerusalem recorded here occurs a month after the flight and capture of Zedekiah and the defending troops. The city had already fallen, and Nebuzaradan comes to plunder the city and take the people into exile.

c. As God who has full right of entry by virtue of His divine supremacy:

Is.19:1. Here God says He will come to Egypt and will cause confusion, turmoil and defeat before her enemies.

d. As those who are unwittingly led into a trap:

2K.6:20. Elisha leads the band of Syrian soldiers into Samaria where they are at the mercy of the king of Israel. This is not an invasion.

3. An invasion is carried out, but this is not the emphasis of the בוא:

a. The בוא is preliminary to other acts which finally result in the invasion:

Is.20:1. בשנת בא תרתן אשדודה . . . וילחם באשדוד וילכדה "In the year that Tartan came to Ashdod . . . he fought against Ashdod and captured it".

Da.1:1. בא נבוכדנאצר . . . ירושלם ויצר עליה "Nebuchadnezzar came to Jerusalem and besieged it".

b. The emphasis is not on invasion, but on the capture of the king.

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[58] The parallel account in Jer.52:12, in which ב is used, is discussed below.

Ez.17:12. "The king of Babylon came to Jerusalem and captured her king and her nobles and took them to him in Babylon". The point of the passage is not the invasion of Jerusalem, but on the capture and deportation of Jehoiachin as an explanation of the preceding allegory of the two eagles and the cedar tree.

c. The emphasis is on the direction to be taken by the sword (representing God's judgment through the Babylonian armies):

Ex.21:25. Nebuchadnezzar stands at the cross roads and uses divination to determine against which city he will march.

All these passages, with one possible exception, are distinctly opposed to those passages in which ב is used. These distinctions hold true in both prose and poetry, and are not affected by the type of place name involved. In each occurrence with ב , the בוא denotes a distinct penetration by a hostile force:

Jd.11:18. Israel skirts the territory of Moab, not penetrating Moab's borders (which would have been considered a hostile act).

1S.7:13. The Philistines do not again penetrate the borders of Israel.

2S.5:20. David came against Baal-Perazim and defeated the Philistines there. This is a very striking passage, in that David's troops burst through the Philistine lines as a large flood of water breaking through a weak wall, the making of this breach in the enemy lines being commemorated in the name Baal-Perazim.

2K.6:23. The Syrians do not again penetrate the borders of Israel.

Jer.52:12. Nebuzaradan enters Jerusalem and burns it.[59]

Ex.30:4. A sword enters Egypt and slays many.

Th.4:12. The enemy penetrates the gates of Jerusalem.

2C.32:1. Sennacherib penetrates Judah and encamps against its cities.

The one instance in which the opposition between the verbal complement and the ב appears to be ambiguous is in the somewhat parallel accounts in 2K.25:8 and Jer.52:12. The former uses ב, the latter the verbal complement. Since, however, the opposition is clear everywhere else, it can be assumed that the writers of these two verses have different emphases: In Jeremiah Nebuzaradan is viewed as the conqueror who in triumph enters a city which had already fallen a month previously, whereas in Kings he is viewed from the standpoint of the people of Jerusalem who regard him as an intruder who enters where he has no right to be.

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[59] Cf further on this below.

The על is likewise semantically distinct, being used in all eight occurrences to describe a military attack. It is opposed to the ב in that the latter emphasized penetration or invasion, whereas על means "to come upon", "to go against". It is opposed to the verbal complement in that it clearly emphasizes the idea of "coming against", whereas the verbal complement, by virtue of its wide range of uses, can only convey the idea of an attack with help of the context.

The frequency figures, then, excluding the semantically distinct ב and על, are:

Verbal Complement - 155 = 86%
אל - 19 = 11%
ל - 6 = 3%

The verbal complement is strongly preferred, the probability of its occurring being 86%.

There are two points that help to increase the accuracy of predicting whether the verbal complement will be used in any given situation. The first is that the use of the ל is almost entirely restricted to Ezra, Nehemiah and Chronicles, so that outside of these four books, the verbal complement is actually more probable than the above figures indicate. The second point is that simple place names more consistently use the verbal complement than composite place names. Table 19 represents the number of occurrences of the verbal complement as opposed to אל and ל under varying conditions. The results, expressed as the probability for the use of the verbal complement, are as follows:

All place names over the whole Bible=86%.

All place names excluding Ezr., Neh., Chron.=90%.

Simple place names over the whole Bible=89%.

Simple place names excluding Ezr., Neh., Chron.=95%.

Thus, simple place names outside of Ezra, Neh., and Chron. can be predicted with 95% accuracy. By contrast, composite place names are only 80% predictable, and by way of further contrast, place names in Ezra, Neh., Chron., appear in only 53% of the examples as the verbal complement, the ל being used in 26% of the occurrences.

Table 19 also shows that the preference for the verbal complement is the same, whether the passage be prose or poetry. The probability figures when only prose passages are considered are the same as when all passages are taken: 86% over all prose passages, 90% when Esr., Neh., and Chron. are excluded; 90% for simple place names over all prose passages, 96% for simple place names when Ezr.-Chron, are excluded. There are only eight occurrences of place names in poetic passages, not really enough for statistical purposes, yet the verbal complement is used in seven of the eight occurrences, a probability of 87½%, approximately the same as for prose passages. All of these are simple place names. It can further be seen from this table that the probability of occurrence of the verbal complement is not appreciably affected by the presence or absence of the article with simple place names.

As to the possibility that certain place names prefer a specific construction (whether the verbal complement, אל, or ל), the data with בוא alone are not sufficient for any precise conclusions. Only two place names are used frequently enough to give a clear picture. מצרים "Egypt" is used 24 times with בוא, always as the verbal complement. ירושלם "Jerusalem", on the other hand, is used 78% of the time as the verbal complement": 24 times verbal complement, four times with אל, and two times with ל. The conclusion that "Egypt" is used only with the verbal complement, whereas the probability for "Jerusalem" to use the verbal complement is approximately the same as the probability for all simple place names taken as a whole, is confirmed by the usage of these two place names with all verbs of motion: Tables 20 and 21 list the place names used a total of four or more times (using either the verbal complement or אל) with all verbs of motion. "Jerusalem" is shown as occurring 37 times as the verbal complement, seven times with אל, i.e., an 84% probability for the use of the verbal complement. This compares well with the 86% probability with בוא alone.[60] "Egypt" is used a total of 43 times, always as the verbal complement. Thus it is reasonably certain that "Egypt" regularly used only the verbal complement.

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[60] This does not include the ל.

II Common Place-Nouns.

The frequency figures as given in the descriptions of the individual complement types are:

Verbal Complement - 76
אל - 141
ל - 15
ב - 52
על - 12

The picture here is not nearly as clear-cut as is the case with place names. Though the אל is fairly strongly preferred to the other destinational constructions, the choice is not nearly as predictable as is the case with place names. There are, however, several considerations that aid considerably in the predictability.

1. ב

As with place names, ב is semantically distinct from the other complement types in its strong emphasis on penetration. As indicated in the description of the uses of ב, it is used 1) to emphasize the act of entering or penetrating, 2) hostile or unwanted entry, 3) entry into an alien environment, 4) entry into a group as participant. This distinction holds true in both prose and poetry.

The contrast between the use of ב and the verbal complement lies in the difference between unnatural as opposed to natural entry. In the case of a normal entry into a house through the door, for example, the verbal complement is employed, as is also true of any normal entry into a land or city. If, however, the entry into the house were to be made through a window or in a forced manner, or if a city were to be entered by invading forces, whether through the gate or through a breach in the wall, ב would normally be used. That the idea of a piercing or penetrating lies behind the use of ב is evident from the following: In 2K.18:21 //Is.36:6, Egypt is likened to a staff that is in actual fact a broken reed. When a man leans on it, it will pierce his hand. בוא here is parallel to נקב. Similarly in Ps.33:15, the sword of the wicked shall pierce their own heart (בוא ב). Likewise, in Job 41:5 the question is asked, "Who can pierce (בוא ב) Leviathan's double bridle?" In a somewhat weakened sense the same idea is found in Hab.3:16 "rottenness enters my bones"; also in Ps.55:6 "Fear and trembling enter (penetrate) me". Neither אל, ל, or the verbal complement are used in this sense.

The suggestion presents itself from this that passages such as Is.2:10,19 (twice), 21 (twice), in which men go into the rocks and caves because of the terror of the Lord, express something of the idea of penetration in their haste to get under cover. Similar is Jer.4:19, in which people flee into the thickets from before the invaders. So also Is.26:20, in which God's people are told to enter their chambers in order to hide from the coming wrath. Possibly Gn.19:8, in which men find shelter under Lot's roof, is an outgrowth of this idea, though in Jd.19:22, 23

אל is used under very similar circumstances. Job 37:8 speaks of animals seeking shelter in their lairs in the face of the impending storm. Other passages involve the idea of penetration, though not that of seeking refuge. In Ps.18:7, the Psalmist's cry is said to enter God's ears, evoking a response on His part. In Pr.2:10 wisdom enters the heart.

An interesting example of the use of ב as contrasted with אל is found in 1S.14:25-27:

(25) וכל הארץ באו ביער ויהי דבש על פני השדה (26) ויבא העם אל
היער והנה הלך דבש . . . . (27) . . . וישלח (יהונתן) את קצה
המטה אשר בידו ויטבל אותה ביערת הדבש . . . .

(25) "And all the people entered the forest (בא ביער), and there was honey on the ground. (26) And the people came to the honeycomb (בא אל היער), and behold, there was a dripping of honey . . . . (27) . . . and (Jonathan) reached out with the tip of the staff which he had in his hand and dipped it into the honeycomb (ויטבל אותו ביערת הדבש)". The word יער occurs twice here, in verse 25 with ב, in verse 26 with אל. The Revised Standard Version translates both as an entrance into the forest. However, both Driver[61] and Koehler[62] recognize in the יער of verse 26 the meaning "honeycomb", as in Ct.5:1. This understanding is supported

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[61] Samuel p.113.

[62] KB (1953) p.391.

by the fact that the meaning "forest" in verse 26 would be meaningless repetition, whereas with the meaning "honeycomb" the narrative progresses logically. There is further support for this in the fact that this translation utilizes the normal meanings for ב "into" and אל "to, toward".[63] It is probable that the play on the word יער would not be lost on the original readers of the passage due to their recognition of the basic distinction between ב and אל.

2. על

על also is semantically distinct in 11 of its 12 occurrences, its emphasis being on the meaning "on, upon", most frequently in a hostile sense. In one instance the meaning of על is not discernibly different from that of אל[64]. As is true for ב, the usage of על is the same in both prose and poetry.

3. ל

In 13 of the 15 occurrences of the ל, a mild datival emphasis can be seen. In 2 passages in Canticles this is particularly evident. Here the subject first is invited to come, then he does come to his "garden" to partake of its fruits. It is clear in both verses that the young man comes to his own "garden" in which he has full rights and privileges. The use of ל in such situations is common with other verbs of motion, particularly with שוב, where this semantic emphasis is especially prominent.[65] In the light of the overall picture it seems safe to call the ל in these 13 passages a "dative of belonging", in which the subject is pictured as going to a place with which he is or has been closely associated, either by virtue of ownership or because of some other prior connection with the place.

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[63] Note also the use of ב with טבל "dip into" in 1S.14:27.

[64] Ex.34:12. See p.73 in this chapter.

The other two passages, Jos.2:3 and 1S.9:12, which do not fit into the above scheme, are interesting in that they are both direct quotations, the one of the king of Jericho at the time of Joshua's conquest, the other of a maiden of a city in "the land of Zuph". The possibility suggests itself that these are reflexes of non-Jerusalem dialects.[66]

In the case of 1S.9:12, another possibility exists. The dative of advantage/disadvantage, is common with persons as destination. Though it is not frequently found with place nouns, it does occur. It may well be that the coming of Samuel to the city is pictured as being a privilege and a benefit to the city.

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[65] See p.255. It becomes quite apparent from a study of שוב that a basic meaning for ל with verbs of motion is that of a going to one's rightful and proper place.

[66] This assumes that the language of the Bible is generally that of the Jerusalem dialect. On the dialects used in the land of Israel, cf W.Baumgartner: Das Alte Testament und Ihrer Umwelt p.226; Z.Harris: DCD 97f; W.F.Albright: BASOR 70, p.21; A.Sperber: JBL 59(1940) p.xv f.

In this regard note that the one instance in which על deviates from its usual meaning of "on, upon" is a quotation of a statement of Moses' father-in-law, a Midianite.

4. אל /Verbal Complement.

In a consideration of the differentiation between the use of אל and the verbal complement, there are three distinct factors that must be recognized: 1) The effect of a pronominal suffix, the verbal complement never being used in prose when the destination has a suffix, while in poetry it is seldom used under these conditions; 2) The tendency for certain nouns of destination to show a preference for either the verbal complement or the אל; 3) A fundamental semantic distinction, in which אל means "toward" while the verbal complement indicates the completion of the verbal action. It will of course be readily apparent that these three factors will not always be in agreement. In such a case the indications are that the order of preference among these three tends to be in the order listed. A fuller discussion follows:

a. The effect of a pronominal suffix.

Of the 75 times in which the verbal complement is used with בוא and common place nouns, 34 times the noun is used absolutely, 36 times it is in construct relationship with a noun, and five times (all five are poetry) it has a pronominal suffix. This picture is consistent with all verbs of motion. The fact that the suffix is occasionally used on a verbal complement in poetry is due to the special needs of poetic construction. A similar situation is found also when a person is the destination. Normally the verbal complement is not used with persons as destination, but in 15 instances a suffix designating the person who is the destination is attached to בוא, this being the "datival suffix" which is occasionally found in Hebrew and Ugaritic poetry.[67]

b. Certain nouns tend to use the verbal complement rather consistently, while others tend to use אל.[68]

b. 1. Those nouns predominantly using אל are:

אהל "tent": verbal complement - 3 times =18%
אל - 14 times = 82%

ארץ "land": verbal complement - 0 times = 0%
אל - 21 times = 100%

היכל "temple": verbal complement - 0 times = 0%
אל - 4 times = 100%

מקדש "sanctuary": verbal complement - 1 time = 14%
אל - 6 times = 86%

The one occurrence of the verbal complement is in a poetic passage.[69]

מקום "place": verbal complement - 0 times = 0%
אל - 6 times = 100%

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[67] Cf p.43.

[68] Only those nouns occurring frequently enough to give a good indication of any preference or lack of preference are listed here.

[69] Th.1:10.

קדש "sanctuary": verbal complement - 0 times = 0%

אל - 6 times = 100%

תבה "ark": verbal complement - 0 times = 0%

אל - 5 times = 100%

b. 2. One noun consistently uses the verbal complement:

חדר "chamber": verbal complement - 4 times = 100%

אל - 0 times = 0%

b. 3. Nouns showing no preference:[70]

בית "house": verbal complement - 40 times = 56%

אל - 31 times = 44%

עיר "city": verbal complement - 14 times = 52%

אל - 13 times = 48%

שער "gate": verbal complement - 4 times = 57%

אל - 3 times = 43%

c. The fundamental semantic distinction between אל and the verbal complement.

That the fundamental idea of אל with verbs of motion is "toward" has been previously recognized.[71] This is also borne out by a number of passages in which not entry, but movement toward a destination is clearly intended. Two criteria may be used to determine such a passage: 1) The place of destination cannot be entered, 2) there is clear evidence from the context that no entry was made. There follows now a list of 18 passages in which אל is used in situations in which no entry is made:

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[70] Table 10, a summary table, showing the usage of common nouns with all verbs studied, sheds more light on these nouns. This is taken up in chapter 10.

[71] Cf, for example KB p.48. B.Thierry, OTS 9(1951) 2f, derives אל from ilai-u "direction".

1. 2S.17:18 - The place of destination is בית, the house of a man at Bahurim. The boys bearing a message for David came to this house and hid in the well outside.

2. Ezr.3:8 - The place of destination is בית אלהים, the site of the temple to which the Jews returned from Babylon.

3. Ex.3:1 - The place of destination is הר, the mountain of God, Horeb, where God appeared to Moses.

4. Hg.2:16 - The place of destination is יקב, the wine-vat, from which they had come to draw.

5. 1S.20:27 - The place of destination is לחם, the meal to which David did not come.

6. Ps.43:4 - The place of destination is מזבח, the altar of God, where the Psalmist will praise God.

7. Gn.43:21 - The place of destination is מלון, the place at which the brothers of Joseph encamped for the night.

8. Gn.22:9 - The place of destination is מקום, which is upon one of the mountains in the land of Moriah (verse 2). One does not enter a mountain top.

9. 1S.20:19 - The place of destination is מקום, the place beside a stone, where David was to await a signal from Jonathan as to the disposition of Saul, Jonathan's father.

10. 1S.26:5 - The place of destination is מקום, the place where Saul had encamped with his army.

11. 2S.2:23 - The place of destination is מקום, the place where the body of Asahel lay after he had been slain by Abner when the former had persisted in pursuing him after the rout of his army.

12. Est. 5:4,5,8,14 - The place of destination is משתה, the banquet to which Haman and the king were invited.

13. Gn.24:42 - The place of destination is עין, the well at which the servant of Abraham met Rebecca.

14. 2K.5:24 - The place of destination is עפל, the hill to which Gehazi brought the gifts of Naaman to hide them in the house.

15. Hg.2:16 - The place of destination is ערמה, the grain heap.

In contrast to this, there is no clear passage in which the verbal complement is so used. 1S.10:13, in which the place of destination is במה, the high place, is doubtful, since the high place was actually a worship center situated on a high place. It is most likely that Saul is pictured, not as going up to the hill top, but as entering the "sanctuary".

This suggests that בוא אל frequently corresponds roughly with the English "go to, go into", whereas בוא with the verbal complement would correspond to English "enter".

Ex.33:8,9 is particularly interesting:

והיה כצאת משה אל האהל יקומו כל העם ונצב איש פתח אהליו והבילו
אחרי משה עד באו האהלה והיה כבא משה האהלה ירד עמוד הענן. . . .

"As Moses went out toward the tent (אל), all the people arose and stationed themselves, each at the door of his tent, and watched Moses until he had entered the tent. And when Moses entered the tent, the pillar of cloud came down . . . ." So also 2S.4:5,7, where in verse 5 the sons of Rimmon approach (בוא אל) the dwelling of Ishbosheth. In verse 6 they enter (עד תוך), kill him, and escape. Then in verse 7 Ishbosheth's servants enter (verbal complement and בוא) and find him dead.

Now the point of the foregoing is that there lies behind biblical Hebrew a basic difference in emphasis between אל and the verbal complement. It is, however, easy to understand how these basic distinctions became somewhat blurred: If אל was used to emphasize the movement toward a destination, and if it was frequently clear from the context that the destination was entered, eventually the אל would be used in situations where no particular emphasis on the movement itself was intended. Added to this would be the fact that the verbal complement could not be used if a suffix were to be added to the destination. Ultimately, then, the אל and the verbal complement came to be partially interchangeable, as is seen in 2C.23:6,7. In verse 6 the verbal complement is used with regard to entering the temple; in verse 7, אל is used with no apparent distinction in meaning.

Though there was generally a certain blurring of distinctions in biblical Hebrew, there were nonetheless certain definite guidelines for the Hebrew writer: The verbal complement was to be used if the meaning was "to enter; if

אל was used the meaning would be either "to go to" or "to go into", often with emphasis on the movement toward the goal. Further, the verbal complement must not be used if the destination was to have a suffix.

III Person as Destination.

The figures as given in the descriptions of the individual complement types are:

Verbal Complement - 16
אל - 305
ל - 30
ב - 35
על - 51

The above figures show a decided preference for אל. This becomes much more marked when the semantic distinctions involved in the other complement types are noted.

1. The verbal complement.

a. All 16 occurrences are in poetic passages.

b. In 15 instances the person is represented by a pronominal suffix, the so-called "datival suffix".

c. In all instances the dative of advantage/disadvantage is involved.

2. ל

These are all cases of the dative of advantage/disadvantage.

3. ב

These all involve the idea of penetration.

4. על

All except three passages involve the meaning "on, upon". The three exceptions occur in Chronicles.

When the above noted distinctive usages are considered, the אל over the whole Bible is 99% predictable, and outside of Chronicles the predictability is 100%.

Chapter 3

הלך

QAL

"TO GO, TRAVEL"

Part 1

DESCRIPTION OF THE USES OF THE VERBAL AND THE PREPOSITIONAL COMPLEMENTS

I The Verbal Complement.

The primary use of the verbal complement is to denote the place of destination. This occurs a total of 78 times. Of these 78 occurrences 66 are place names. Persons as destination do not occur here. Only in isolated instances is the goal of a movement other than a physical place, that is, a noun expressing a condition or situation to which a person comes.

As in the previous chapter, the density of occurrence of the ה directive is much greater in the Pentateuch than elsewhere, being 75% in the Pentateuch over against 44% in the remaining books. Table 3 gives further details, listing the statistics for both place names and common nouns and for selected individual books: Joshua, Judges, Samuel Kings and Ezra-Nehemiah and Chronicles.

As pointed out in the general introduction, דרך

poses somewhat of a problem in terms of an accurate classification, one of the difficulties being that the force of דרך varies somewhat with the verb with which it is used. In the case of הלך the emphasis of the verb is frequently more on the movement or travel than on the actual arrival at a given place.[1] Consequently דרך often points out the path taken with little or no direct reference to the destination. Thus דרך המלך נלך, "We will travel on the king's highway" in Nu.20:17 is a promise to the king of the Moabites that Israel will stick to the main road if given permission to pass through Moab. Hence also, דרך is very commonly used with הלך (primarily with ב) in a metaphorical sense to denote a way of life.[2] But there are two passages in which דרך does indicate the direction of travel rather than merely naming the road. Only these 2 occurrences will be treated here.

1. Place as Destination (78).

a. Place Name (66).

a. 1. Simple place name (50).

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[1] The frequent use of the infinitive absolute and the participle of this verb to denote the duration of an action serves to substantiate this.

[2] דרך occurs in the following passages as a verbal complement to indicate "the road or way traveled":
    1. A physical way: Nu.20:17; 2S.4:7.
    2. A way of life: Pr.3:23; Is.65:2.
ארחה occurs in Jd.5:6, נתיבה in Jer.18:15.

a. 1. 1. With ה directive (28).

All are prose passages.

a. 1. 1. a. Anarthrous (24).

ותלך עם ברק קדשה "And she went with Barak to Kadesh" (Jd.4:9).

The nouns found here are:

אופיר "Ophir" (1)	1K.22:49
באר "Beer" (1)	Jd.9:21
גבעה "Gibeah" (1)	1S.10:26
גבעון "Gibeon" (1)	1K.3:4
גלעד "Gilead" (1)	Nu.32:39
גשור "Geshur" (1)	2S.14:23
גת "Gath" (1)	1K.2:40
דתן "Dothan" (1)	Gn.37:17
חברון "Hebron" (1)	2S.15:9
חרן "Haran" (1)	Gn.28:10
חרש "Horesh" (1)	1S.23:16
יזרעאל "Jezreel" (2)	1K.18:45; 2K.9:16
סדם "Sodom" (1)	Gn.18:22
עזה "Gaza" (1)	Jd.16:1
פרת "Euphrates" (3)	Jer.13:4,6,7
צרפת "Zarephath" (2)	1K.17:9,10
קדש "Qadesh" (1)	Jd.4:9
רבה "Rabbah" (1)	2S.12:29
שכם "Shechem" (2)	Jd.9:1; 2C.10:1

a. 1. 1. b. Arthrous (4).

וילך אלקנה הרמתה על ביתו "And Elkanah went to his house in

Ramah" (1S.2:11).

Ramah is found in the other three passages also: 1S.15:34; 16:13; 19:22.

a. 1. 2. Without ה directive (22).

a. 1. 2. a. Anarthrous (19).

a. 1. 2. a. 1. Prose (18).

וילך המלך ואנשיו ירושלם אל היבסי יושב הארץ "And the king and his men went to Jerusalem against the Jebusite inhabiting the land" (2S.5:6).

The nouns appearing here are:

בבל "Babylon" (1)	Jer.51:59
גשור "Geshur" (1)	2S.13:38
גת "Gath" (1)	1K.2:41
דמשק "Damascus (2)	1K.11:24; 2K.16:10
ירושלם "Jerusalem" (3)	2S.5:6; Ezr.8:31; 1C.11:4
מחנים "Mahanaim" (1)	1K.2:8
ענתת "Anathoth" (1)	1K.2:26
קעילה "Keilah" (2)	1S.23:3,5
שכם "Shechem" (1)	1K.12:1
שלה "Shiloh" (2)	1K.14:2,4
שמרון "Samaria" (1)	2K.10:12

a. 1. 2. a. 2. Poetry (1).

אשור הלכו "They (Ephraim) go to Assyria" (Ho.7:11).

a. 1. 2. b. Arthrous (3)

לכו ונלכה הגלגל "Come, let us go to Gilgal" (1S.11:14).

Both of the other two passages contain (ה)גלגל "Gilgal" Jos.9:6 and 1S.11:15.

a. 2. Composite place name (16).

All are anarthrous.

a. 2. 1. With ה directive (6).[3]

All are prose passages.

ויצאו ללכת ארצה כנען "And they left to go to the land of Canaan" (Gn.12:5).

The nouns occurring here are:

ארץ בני קדם "Land of the sons of the east" (1)	Gn.29:1
ארץ כנען "Land of Canaan" (2)	Gn.11:31; 12:5
פדן ארם "Padan-Aram" (3)	Gn.28:2,5,7

a. 2. 2. Without ה directive (10).

a. 2. 2. a. Prose (9).

וילך האיש ארץ החתים "And the man went to the land of the Hittites" (Jd.1:26).

The names appearing here are:

ארץ בנימין "Land of Benjamin" (2)	Jd.21:21; Jer.37:12
ארץ החתים "Land of the Hittites"[4] (1)	Jd.1:26

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[3] The ה directive is always attached to the first unit.

[4] Among all composite place names appearing as the verbal complement with the verbs included in this study, the ה directive occurs 14 times. Only once is the second unit arthrous: ארצה הנגב "the land of the Negeb" (Gn.20:1). There are six examples of composite place names in which no ה directive occurs and in which the second unit is arthrous (out of a total of 84). Thus the probability for the use of

גיא המלח "Valley of Salt" (1)	2C.25:11
חמת צובה "Hamath-Zobah" (1)	2C.8:3
רמת גלעד "Ramoth-Gilead" (4)	1K.22:4; 2K.9:1,4 2C.18:3

a. 2. 2. b. Poetry (1).

ולכו משם חמת רבה "And go from there to Hamath Rabbah" — (Am.6:2).

b. Common noun (12).

b. 1. With ה directive (4).

All are prose passages.

לך אתי הביתה "Come home with me" (1K.13:15).

The nouns found in this category are:

ארץ "earth" (1)	Ex.9:23
בית "house" (2)	Gn.28:2; 1K.13:15
הר "mountain" (1)	Jos.2:16

b. 2. Without ה directive (8).

b. 2. 1. Prose (7).

וילך שפי "And he went to a bare height" (Nu.23:3).

The nouns found in this category are:

בית "house" (2)	2S.13:7,8
מדבר "wilderness" (2)	Dt.1:19; 2:7
שדה "field" (2)	Gn.27:5; Ru.2:2
שפי "bare height" (1)	Nu.23:3

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the article in the second unit of place names is the same whether a directive is used or not (1/14 = 7%; 6/82 = 7%).

b. 2. 2. Poetry (1).

נלך בית יהוה "Let us go to the house of the Lord" (Ps.122:1)

c. Nouns of direction (west, east) (2).

c. 1. With ה directive (1).

מתפוח ילך הגבול ימה נחל קנה "From Tappuah the boundary went westward to the Brook Qanah" (Jos.16:8).

c. 2. Without ה directive (1).

This is a poetic passage.

הן קדם אהלך ואיננו "If I go to the east (or forward)[5], He is not there" (Job 23:8).

d. Destination introduced by דרך (2).

As indicated in the introduction to this section, most of the passages in which דרך occurs with הלך involves the naming or describing of the road taken, often in a metaphorical sense, of a course of action taken or of a manner of life. These will not be treated here.

The two passages in question are parallel passages. No ה directive is used.

וילך דרך הערבה "And he (the king and his men) went toward the Arabah" (2K.25:4//Jer.52:7).

In another passage (2S.4:7) הלך דרך הערבה means to take the road along the Jordan Valley. That "toward the Arabah" is correct in the quoted passage is shown by the bact that the king had no sooner gotten into the Jordan

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[5] קדם may mean forward as well as east, and is so translated by Pope, Job, p.154. (Cf also p.156.)

Valley when he was captured (in the "plains of Jericho"), therefore he could not have traveled along the valley any appreciable distance.

2. A noun of situation or condition to which a person comes, "exile, captivity" (1).[6]

The ה directive does not occur here. The passage is poetic.

עוללה הלכו שפי "Her children have gone into captivity". (Th.1:5).

II Prepositional Complements.

The prepositions considered here are אל , ל , ב , and על.

A. אל

אל is used 129 times with הלך. It is the preferred means of introducing a person as the destination, whether the person be expressed by means of a proper name, common noun, or pronoun. It is also used with place of destination considerably less frequently with proper nouns than with common nouns. It is used to show the direction taken, but not to describe the manner or means by which the destination is reached.

1. Place as destination (70).

a. Place name (19).

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[6] The usual way of expressing the "going into exile" is with the preposition ב.

a. 1. Simple place name (8).

All are anarthrous and are found in prose.

קום לך אל ננוה "Up, go to Nineveh" (Jon.1:2).

The names appearing here are:

אלת	"Elath" (1)	2C.8:17
ניות	"Naioth" (1)	1S.19:23
ננוה	"Nineveh" (3)	Jon.1:2; 3:2,3
צקלג	"Ziklag" (1)	1C.12:21
תבץ	"Tebez" (1)	Jd.9:50
תרשיש	"Tarshish" (1)	2C.20:37

a. 2. Composite place name (11).

All are anarthrous and are found in prose.

ולך לך אל ארץ המריה "And go to the land of Moriah" (Gn.22:2).

The names found here are:

ארם נהרים	"Aram Naharaim" (1)	Gn.24:10
ארץ גלעד	"Land of Gilead" (1)	Jos.22:9
ארץ יהודה	"Land of Judah" (1)	Am.7:12
ארץ המריה	"Land of Moriah" (1)	Gn.22:2
באר שבע	"Beersheba" (1)	Gn.22:19
בית לחם יהודה	"Bethlehem-Judah" (1)	Jd.19:2
הר כרמל	"Mt. Carmel" (1)	2K.2:25
עיר נחור	"City of Nahor" (1)	Gn.24:10
רמת גלעד	"Ramoth Gilead" (3)	1K.22:15; 2C.18:5,14

b. Common noun (40).

b. 1. Prose (32).

לא אלך כי אם אל ארצי "I will go nowhere but to my own country" (Jd.19:2).

The nouns occurring here with אל are:

אהל "tent" (1)	Jos.22:6
ארץ "land" (10)	Gn.24: 5; 30:25; 36:6; Ex.18:27; Nu.10:30; 22:13; Jos.22:9; 1K.11:21, 22
בית "house" (6)	Gn.24:38; Jd.19:2; 1S.24:23; 2S.12:15 17:33; Jer.35:2
גג "roof" (1)	2S.18:24
כלי "vessel" (1)	Ezr.10:6
מארב "place of ambush" (1)	Jos.8:9
מעין "spring" (1)	1K.18:15
מקום "place" (7)	Gn.22:3; 30:24; Nu.23:13; Dt.14:25; 26:2; Jer.7:12; Ko.6:6
נחל "stream" (1)	1K.18:5
עיר "city" (2)	1S.9:10;

b. 2. Poetry (8).

טוב ללכת אל בית אבל מלכת אל בית משתה "It is better to go to the house of banqueting" (Ko.7:2).

The nouns occurring here are:

בית "house" (4)	Ko.4:17; 7:2(twice);

	Ko.12:5
ים "sea" (1)	Ko.1:7
מקום "place" (1)	Ko.3:20
עיר "city" (2)	Ps.107:7; Ko.10:15

c. Pronoun (1).

והלכו ישבי אחת אל אחת "And the inhabitants of one (place) shall go to another" (Zc.8:21).

d. Nouns of direction (6).

These include אל ימין and אל דרום "south"; אל עבר פניו "straight ahead"; אל ארבעת רבעיהם "to their four sides (directions)".

d. 1. Prose (5).

איש אל עבר פניו ילכו "Each went straight ahead" (Ez.1:9).[7]

d. 2. Poetry (1).

הולך אל דרום וסובב אל צפון "It (the wind) goes to the south and it turns around to the north" (Ko.1:6).

e. Indefinite destination, expressed by אל אשר "Wherever"(5)

כי אל אשר תלכי אלך "For wherever you go, I will go" (Ru.1:16).[8]

f. As the second element in the expression מ . . . אל "from . . . to" (2).

f. 1. Prose (1).

מהר אל גבעה הלכו "They have gone from mountain to hill"

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[7] Cf also: Jos.17:7; Ex.1:12; 10:11,22. Jos.17:7 reads אל הימין. The LXX takes this to be a place name, as do a number of interpreters.

[8] Cf also: Jos.1:16; Ex.1:12,20; Jer.40:5.

(Jer.50:6).

f. 2. Poetry (1).

וילכו מחיל אל חיל "They go from strength to strength" (Ps.84:8).

2. Person as destination (56).

אל is the normal means of introducing a person as destination, whether expressed as a proper name, common noun or pronominal suffix.

a. Prose (48).

a. 1. Proper name (23).

לכו אל יוסף "Go to Joseph" (Gn.41:55).[9]

a. 2. Common noun (15).

לך אל העם "Go to the people" (Ex.19:10).[10]

a. 3. Pronominal suffix (9).

ואבימלך הלך אליו מגרר "And Abimelech went to him from Gerar" (Gn.26:26).[11]

b. Poetry (8).

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[9] Cf also:
Gn.26:1
Gn.28:5,9
Ex.3:11
Ex.7:15
Nu.16:25
Jd.1:10
1S.3:6,8
1S.23:16
1S.17:33
2S.5:6
2S.13:37
1K.2:40
2K.3:7
2K.4:23
2K.22:14
Jer.41:14,15
2C.11:4
2C.34:22

[10] Cf also:
Nu.10:30
Nu.17:11
Jos.9:6
Jos.17:7
Jd.1:11
Jd.9:1
Jd.14:9(twice)
1S.23:3
2K.3:13
2K.6:22,23
Jd.42:8
Ru.2:11

[11] Cf also:
Nu.22:16,37
Jos.5:13
Jos.9:6,12
1S.15:32
1S.17:44
1S.28:7
2S.12:23

b. 1. Proper name (2).

וילך אפרים אל אשור "And Ephraim went to Assyria" (Jer.5:13).[12]

b. 2. Common noun (4).

אל חכמים לא ילך "To the wise men he will not go" (Pr.15:12).[13]

b. 3. Pronominal suffix (2).

והלכו אליך שחות "They (the sons of your oppressors) shall come to you humbly" (Is.60:14).[14]

3. Animal as destination (2).

a. Prose (1).

לך נא אל הצאן "Go now to the flock" (Gn.27:9).

b. Poetry (1).

לך אל נמלה "Go to the ant, thou sluggard" (Pr.6:6).[15]

4. Metaphorical, in the expression הלך אל נפש "to run for one's life" (1).

וירא ויקם וילך אל נפשו "And he feared, rose and fled for his life" (1K.19:3).

B. ל

The most frequent use of ל to introduce destination with הלך is with common place-nouns (28 times). It is not frequently used with persons (2 times), or with place names (4 times). With nouns of activity it occurs 10 times, being the preferred means of introducing this type of noun, as would be expected from its common combination with the infinitive construct. דרך is used 11 times here,[16] but always in the sense of "going on one's way" (הלכ לדרכו). It never indicates the actual destination, thus will not be treated here.

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[12] Cf also Jb.34:23.

[13] Cf also: Is.18:2; Jer.5:5; Am.2:7.

[14] Cf also Is.55:3.

[15] A.V.

Perhaps the most interesting feature of the use of the ל here is that when it is used with common place nouns and with persons, the noun almost always (26 out of 28 times) has a pronominal suffix.[17] Another point of interest is the fact that ל with place names occurs only in Chronicles.

1. Place as destination (32).

a. Place name (4).

As noted above, all four passages are in Chronicles. All are prose.

a. 1. Simple place names (2).

והלכו ליהודה ולירושלם "And they went to Judah and to Jerusalem" (2C.11:14).

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[16]
Gn.19:2
Gn.32:2
Nu.24:25
Jos.2:16
Jd.18:26
Jd.19:27
1S.1:18
1S.26:25
1S.30:2
1K.1:49
Jer.28:11

[17] When used with שוב also, the pronominal suffix always occurs.

a. 2. Composite place name (2).

אז הלך שלמה לעציון גבר "Then Solomon went to Ezion-Geber" (2C.8:17).[18]

The other composite place name is הר שעיר "Mt. Seir" (1C.4:42).

b. Common noun (28).

b. 1. With pronominal suffix (26).

b. 1. 1. Prose (25).

Seven of these passages are of the distributive type איש ל . . . ו "each to his own . . . "

b. 1. 1. a. Distributive (8).

לא נלך איש לאהליו "We will not go to our homes (each to his own tent)" (Jd.20:8).

The common nouns occurring in these distributive expressions are:

אהל "tent" (1)	Jd.20:8
ארץ "land" (1)	Jer.51:9
בית "house" (2)	2S.6:19; 1C.16:43
מקום "place" (2)	Jd.7:7; 9:55
נחלה "inheritance" (1)	Jd.2:6
עיר "city" (1)	1S.8:22

b. 1. 1. b. Not distributive (17).

לכי לביתך "Go to your house" (2S.14:8).

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[18] אל is used in this same passage with Elath.

The common nouns found here are:

אהל "tent" (6)	Dt.16:7; Jos.22:4 Jd.19:9; 1K.8:66 12:16; 2C.10:16
בית "house" (5)	1S.10:26; 1S.23:18 2S.14:8; 1K.1:53; 14:12
ארץ "land" (3)	Gn.30:25; 1K.10:13 2C.9:12
מקום "place" (4)	Jd.19:28; 1S.2:20 14:46; 2C.25:10

b. 1. 2. Poetry (1).

והלכו דוים לאורך "And the gentiles shall come to your light" (Is.60:3).

b. 2. Without pronominal suffix (2).

b. 2. 1. Prose (1).

וילכו שלמה וכל הקהל עמו לבמה אשר בגבעון "And Solomon and all the assembly with him went to the high place at Gibeon" (2C.1:3).

b. 2. 2. Poetry (1).

כי הנני מקים את הכשדים . . . ההולך למרחבי ארץ "For behold, I am raising up the Chaldeans . . . who will go through the breadth of the land" (Ha.1:6).

2. Object to be attained as goal (2).

These are not a place as such but rather the goal to be reached in order to possess oneself of it.

a. Prose (1).

"יהושפט עשה[19]אניות תרשיש ללכת אופירה לזהב Jehoshaphat made ships of Tarshish to go to Ophir for gold" (1K.22:49).[20]

b. Poetry (1).

הוי כל צמא לכו למים "Come, everyone that is thirsty, to the water" (Is.55:1).

3. Person as destination (2).[21]

Both are prose passages and involve a common noun. ועתה הנני הולך לעמי "And now, behold, I am going to my people" (Nu.24:14).[22]

4. Nouns of activity (10).

These passages are essentially telic in force. The most frequently used noun here is מלחמה.

a. מלחמה "battle" (6).

All occur in prose passages.

"וילך את יורם בן אחאב למלחמה עם חזאל And he went along with

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[19] Qere.

[20] לנחלתו "to his inheritance" (Jd.2:6) is a place of destination (and is so listed), but it is also an object to be attained: "Each went to his own inheritance in order to possess it".

[21] ל occurs more than twice with persons, but elsewhere it has the function of a dative. For example: מי ילך לנו "Who will go for us" (Is.6:18).

[22] Cf also Gn.24:56. For a discussion of the possibility that the   in these 2 passages may be a reflex of the language of Aram Naharaim, see p. 337.

Joram the son of Ahab to fight with Hazael" (2K.8:28).[23]

b. Others (4).

b. 1. Prose (3).

לכו לסבלותיכם "Go (back) to your work (lit.--burdens)" (Ex.5:4).[24]

b. 2. Poetry (1).

ולכו לישועתה לנו "And come for our salvation (to save us)" (Ps.80:3).

C. ב

ב is used rather frequently with הלך, but, except for the expression "to go into captivity" (either שבי or גולה), it is used only once with an actual physical destination. In most passages the ב introduces the sphere in which the movement takes place, and is translatable as "in", "on", or "through". There are several passages not included in the description below, which at first sight appear to involve the arrival at and penetration into a destination, but which closer study shows to be rather a matter of the sphere in which the movement takes place. These will be discussed in the note appended to the description below.

1. Common place-noun as destination (1).

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[23] Cf also: 1S.17:13; 1K.22:4; 2K.3:7; Ez.7:14; 2C.25:13. In 1S.17:13, מלחמה occurs again, this time with ב.

[24] Cf also: Gn.13:3; Dt.10:11.

This is a prose passage.

והלכתי גם אני אתך גבורלך "(Come up with me into my allotted portion (עלה גבורלי) and fight with the Canaanite), and I will go with you into your allotted portion" (Jd.1:3). This passage involves both penetration as well as hostile action.

2. Nouns meaning "exile, captivity" (שבי and גורל) (16).

a. שבי (1).

a. 1. Prose (3).

תלכו בשבי ובבל תבוא "You shall go into captivity, to Babylon you shall go" (Jer.20:6).[25]

a. 2. Poetry (8).

וכל צריך כלם בשבי ילכו "And all your enemies will go into captivity" (Jer.30:16).[26]

b. גולה (5).

b. 1. Prose (2).

בגולה בשבי ילכו "Into exile, into captivity they shall go" (Ez.12:11).[27]

b. 2. Poetry (3).

והלך מלכם בגולה "And their king shall go into exile" (Am.1:15).[28]

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[25] Cf also: Dt.28:41 and Ez.12:11.

[26] Cf also: Is.46:2; Jer.22:22; Ez.30:17,18; Am.9:4; Na.3:10; Th.1:18.

[27] Cf also Ez.25:3.

[28] Jer.48:11; 49:3.

NOTE on the Use of the ב with מדבר "Desert, Wilderness" and with שדה "Field".

1) The word מדבר "desert" occurs ten times[29] with הלך ב, all in prose passages. In seven of these,[30] an expression designating the length of time spent in travel in the desert is found in the same passage: ויעברו בתוך הים המדברה וילכו דרך שלשת ימים במדבר אתם "They crossed through the sea into the desert, and traveled three days in the desert of Etham" (Nu.33:8).

In six of the ten passages,[31] the idea of travel through the desert is clearly intended. The thought of entrance into the desert is not contained in the expression הלך ב. The example just cited belongs to this category, as does Jd.11:16 וילך ישראל במדבר עד ים סוף "And Israel traveled through the desert to the Sea of Reeds", in which no expression of time occurs. In the four remaining passages[32] such as דרך שלשת ימים נלך במדבר "A distance of three days' journey we want to travel into the desert" (Ex.8:27), the idea of entrance into the desert is clearly very much subsidiary to the emphasis on the distance traveled. This is already evident from the fact that an expression of distance is given in the same context, and is confirmed by the usage of the first six passages cited.

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[29]
Ex.3:18
Ex.5:3
Ex.8:27
Ex.15:22
Nu.33:8
Jos.5:6
Jos.14:10
Jd.11:16,18
1K.19:4

[30]
Ex.3:18
Ex.5:3
Ex.8:27
Ex.15:22
Nu.33:8
Jos.5:6
1K.19:4

[31]
Ex.15:22
Nu.33:8
Jos.5:6
Jos.14:10
Jd.11:16,18

[32] Ex.3:18; 5:3; 8:27; 1K.19:4.

2) In Nu.22:23, ותט האתון מן הדרך ותלך בשדה the expression תלך בשדה might be translated as "entered into the field". This would be in keeping with the frequent emphasis with ב on penetration. But the usage of הלך ב elsewhere militates against this. It is used 156 times to express the sphere of the movement[33] as opposed to one passage (Jd.1:3, cited above: C. 1.) in which the ב introduces the destination. Thus the translation should be, "and the ass turned from the road and walked in the field", the field being the sphere of movement now, rather than the road.

D. על

The usage of על with הלך is somewhat unique in that, of the few times it occurs (12), in most (9) of the examples it is used to express general movement, without any discernible semantic opposition to אל. In the remaining instances (3), the על is used with its more common meaning of "on, over".

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[33] Most of these involve the word דרך "road, way". Many passages are metaphorical, such as "to walk in the way of--": ולא בררכיהן הלכת "Don't walk in their ways" (Ex.16:47 (Ex.16:47); "to walk in the statutes of law of--": ויאהב שלמה את יהוה ללכת בחקות דוד אביו "and Solomon loved the Lord, walking in the statutes of David his father" (1K.3:3). Since metaphorical usage coincides with the non-metaphorical it is a good indicator of the general usage.

1. Place as destination (10).

a. Place name (1).

This is a composite place name occurring in a prose passage.

האלך על רמת גלעד למלחמה "Shall I go to war against Ramoth Gilead?" (1K.22:6).

As has been previously pointed out, in 1K.22:15 the identical question is asked using אל; and in the parallel passage in 2C.18 the question occurs both times with אל. No distinction is detectable between אל and על here.

b. Common noun (5).

b. 1. With the meaning "to" (3).

ענתת לך על שדיך "Go to Anathoth, to your fields" (1K.2:26).

The other two passages both have בית "house" as destination (1S.2:1 and 1K.20:43). Here also the על is interchangeable with אל.

b. 2. With the meaning "to go over", with גדות "banks" (2).

וילכו . . . על כל גדותיו "And they (the waters of Jordan) overflowed its banks" (Jos.4:18).

The other passage, Is.8:7, also has גדות "banks" as the place over which water flows.

c. Indefinite place, expressed by על אשר "wherever" (2).

c. 1. Prose (1).

אני הולך על אשר אני הולך "I am going where I as going (i.e., uncertain as to destination)" (2S.15:20).

c. 2. Poetry (1).

כי על כל אשר אשלחך תלך "For wherever I send you, you shall go" (Jer.1:7).

d. Nouns of direction, שמאל, ימין "to the right, left" (2).

These occur in a prose passage ולא נטה ללכת על הימין ועל השמאל "He didn't veer to the right or to the left" (2S.2:19).

2. Person as destination (2).

Both passages are prose.

a. With the meaning "over, on" (1).

ותלך יד בני ישראל הלוך וקשה על יבין "And the hand of Israel was hard on (or over) Jabin" (Jd.4:24).

b. With the meaning "to" (1).

בימים ההם מרבים חרי יהודה אגרותיהם הולכות על טוביה "In those days the nobles of Judah sent many letters (lit.--multiplied their letters which went) to Tobiah" (Ne.6:17).[34]

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[34] In the end of the same verse is found: ואשר לטוביה באות אליהם "And Tobiah's letters went to them". הלך על and הלך אל are here used interchangeably.

Part 2

COMPARISON OF THE USE OF THE VERBAL COMPLEMENT AND THE VARIOUS PREPOSITIONAL COMPLEMENTS

I Destination as a Place.

1. Place name.

Simple place names are highly predictable in their usage, with a strong preference for the verbal complement. With composite place names the preference is much less pronounced. The statistics as derived from the preceding descriptions are:

Simple Place Name	Composite Place Name
Verbal Complement - 50 = 83%	Verbal Complement - 16 = 53%
אל - 8 = 13½%	אל - 11 = 37%
ל - 2 = 3½%	ל - 2 = 7%
ב - 0	ב - 0
על - 0	על - 1 = 3%

The probability of use of the verbal complement is 83% for simple place names as opposed to only 53% for composite place names. This accords well with the average over all verbs studied.

All 4 occurrences of the ל are in Chronicles, consistent with the fact that, over all the verbs studied,

ל appears only once outside of Ezra-Chronicles. The above statistics, revised to exclude Ezra-Chronicles are:

Simple Place Name	Composite Place Name
Verbal Complement - 47 = 90%	Verbal Complement - 13 = 57%
אל - 5 = 10%	אל - 9 = 39%
ל - 0	ל - 0
ב - 0	ב - 0
על - 0	על - 1 = 4%

Thus for all books except Ezra-Chronicles, the verbal complement has a density of 90% with simple place names, 57% for Composite place names.

The books Ezra-Chronicles differ from the rest of the books not only in the fact that the use of the ל with place names is virtually confined to the former, but also in the fact that with simple place names the density of אל becomes relatively higher in Ezra-Chronicles than in the other books:

Verbal Complement - 3 = 37%
אל - 3 = 37%
ל - 2 = 26%

Though with such a small number of occurrences the percentage figures could easily be misleading, the results are in agreement with those of the other verbs studied.

2. Common Noun.

The statistics as compiled from the individual descriptions are:

Verbal Complement - 12 times
אל - 40 times
ל - 28 times
ב - 1 time
על - 5 times

As in the case of בוא,אל is preferred here, but not overwhelmingly so. As to semantic distinctions, the use of ב is consistent with its use with בוא, involving hostile action as well as penetration. In two passages על has the meaning "over", and is semantically distinct from the verbal and prepositional complements.[35] Otherwise there is no discernible distinction semantically.

It is important to note here the effect that a pronominal suffix attached to the place of destination has on the means of expressing the destination. Of the 28 occurences of ל with place of destination, 26 involve a pronominal suffix (both prose and poetry). Of the 12 occurrences with the verbal complement, none of the nouns of destination have a pronominal suffix. אל occurs 29 times without pronominal suffix, 14 times with it (all in prose). All five occurrences of על also involve a pronominal suffix. Thus, though אל is the preferred element with a common noun as place of destination, ל is preferred by about two to one over אל when a pronominal suffix is involved; indeed, it is reserved almost exclusively for this situation. The verbal complement, on the other hand is used only when there is no suffix. The probability tables revised to take this structural information into account, and omitting those occurrences of ב and על which are semantically conditioned, are:

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[35] p.121.

No Pronominal Suffix	Pronominal Suffix
Verbal Complement - 11= 26%	Verbal Complement - 0
אל - 29 = 69%	אל - 14 = 33%
ל - 2 = 5%	ל - 26 = 60%
ב - 0	ב - 0
על - 0	על - 3 = 7%

Thus the verbal complement is not used with pronominal suffix, אל occurs with pronominal suffix in prose only, while ל is used almost entirely with pronominal suffix. Every indication is that ל lends a mild datival emphasis of belonging, that is, a movement toward a place with which the subject is closely associated, whether as owner or as an inhabitant.[36]

As to the usage of individual common place-nouns as destination, Table 12 (in Appendix B) lists the nouns as used with the verbal complement and with אל, the two complement types used for general movement. Following is a brief summary of the more frequently used nouns: 1) ארץ "land" is used 10 times with אל. In the single occurrence with the verbal complement (in Ex.9:23), ארץ means "earth" or "ground". This is consistent with the usage elsewhere. 2) בית "house" is found 10 times with אל, 5 times with the verbal complement. The evidence here is inconclusive. 3) מקום "place" is found 8 times, always with אל. 4) עיר "city" is found 4 times, always with אל.

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[36] This is discussed in chapter 8 in connection with the verb שוב, and also in the concluding chapter.

3. Nouns of direction.

Nouns of direction occur with אל, ל, על and the verbal complement, and the passages are listed in the sections dealing with the various positional elements. The statistics are:

Verbal Complement - 2 times
אל - 6 times
ל - 1 time
על - 2 times

It is difficult to find any clear distinctions here, except to note that compass direction (south, etc.) is expressed by either אל or with the verbal complement.[37] "To the right", and "to the left is expressed with ל and על.[38]

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[37] VC: ימה "west" (Jos.16:8).
קדם "east" (Job.23:8).
אל: הימין "south" (Jos.17:7).
דרום "south" (Ko.1:6).

[38] ל: (ימין מן) "to the right", (Ne.12:31)
על: (הימין) "to the right", (2S.2:19)
על: (השמאל) "to the left", (2S.2:19).

"Straight ahead" occurs three times in Ezekiel, using אל.[39] In Ezekiel also occurs the expression "to their four sides", also with אל.[40]

II Destination as a Person.

The statistics for general movement toward a person are:

אל - 56 = 95%
ל - 2 = 3%
על - 1 = 2%
ב - 0
verbal complement - 0

The preposition generally used with persons is אל, with a density of 95%. The verbal complement is not used at all.

The two occurrences of ל are unusual in that ל with persons elsewhere regularly implies a dative of advantage or disadvantage. There are two possible explanations. In both passages (Gn.24:56 and Nu.24:14) the speaker is intending to return to a person or persons with whom he belonged. In Gn.24:56 Abraham's servant wants to go back to his master Abraham. In Nu.24:14, Balaam wants to return to his people. Thus it may be that these examples are instances of the use of the dative of belonging with persons. Though frequently found with common place-nouns, this usage does not otherwise occur with persons. Another possibility is that, since both passages are direct quotations of speakers associated with Aram Naharaim,[41] that they reflect the language pattern of the area. What makes this to be a real possibility is the fact that ל was much more generally used in the areas surrounding Israel than in Israel itself.[42]

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[39] אל עבר פניו, Ez.1:9,12 and 10:22.

[40] אל ארבעת רבעיהם, Ez.10:11.

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[41] Abraham's servant is in Aram Naharaim. He may well have his own roots in the area. Balaam is in Moab, but he is an inhabitant of Aram Naharaim.

[42] See the discussion of ל in the concluding chapter.

Chapter 4

יצא

QAL

"TO GO OUT"

Part 1

DESCRIPTION OF THE USES OF THE VERBAL AND THE PREPOSITIONAL COMPLEMENTS

I The Verbal Complement.

The place of destination occurs with the verbal complement a total of 44 times. In only 17 instances, however, is the destination a place name. The verbal complement is not used when a person is the destination. It is interesting to note that the verbal complement, or to be more precise, in this case, the objective complement, is employed four times to denote the place from which an exit is made, i.e., "to leave". In two of these passages the "nota accusativi" (את) is used. In one passage, the objective complement is also used to denote the person left behind. Also of interest are the two passages in which the verbal complement denotes the place of exit.

The Pentateuch here also shows a much greater relative frequency of occurrence of the ה directive than the prose passages of the remaining books: 70% in the Pentateuch, 29% in the remaining books. Table 4 gives further details.

1. Place name (16).

Fourteen of the sixteen occurrences are in passages in which boundaries are being described.[1] All are prose.

a. Simple place name (13).

a. 1. With ה directive (4).

All examples are anarthrous.

ויצא משם חוקקה "And it (the boundary) went out from there to Hukkok" (Jos.19:34).

A passage which is not a boundary description is: ויצא אבנר . . . ממחנים גבעונה "And Abner (the son of Ner and the servants of Ishbosheth, son of David,) went from Mahanaim to Gieaon" (2S.2:12).

The place names found here are:

גבעון "Gibeon" (1)	2S.2:12
זפרון "Ziphron" (1)	Nu.34:9
חוקק "Hukkok" (1)	Jos.19:34
לוז "Luz" (1)	Jos.16:2

a. 2. Without ה directive (9).

a. 2. 1. Anarthrous (7).

ויצא יבנאל "And it (the boundary) goes out to Jabneel"

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[1] The two passages which are not boundary descriptions are Gn.10:11 and 2S.2:12.

(Jos.15:11).

The names appearing here are:

אשור	"Assyria" (1)	Gn.10:11
חמון	"Hamon" (1)	Jos.19:28
יבנאל	"Jabneel" (1)	Jos.15:11
עברון	"Ebron" (1)	Jos.19:28
קנה	"Kanah" (1)	Jos.19:28
רחוב	"Rehob" (1)	Jos.19:28
רמון	"Rimmon" (1)	Jos.19:13

a. 2. 2. Arthrous (2).

ויצא הירדן "And it (the boundary) goes out to the Jordan" (Jos.16:7).

The other name is (ה)מכמתת Michmethath (Jos.16:6).

b. Composite place name (3).

All are without ה directive.

ויצא עין שמש "And it (the boundary) goes out to En Shemesh" (Jos.18:17).

The other name occurs twice: חצר אדר Hazar Addar (Nu.34:4,9).

2. Common noun (19).

Of the 19 passages in this category, 11 involve the word שדה "field".[3]

a. With ה directive (7).

All of these are prose passages.

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[3] שדה is used a total of 14 times with verbs of motion, 11 of these with יצא.

ולא יצאו האהלה "They did not go out to the tent" (Nu.11:26).

The nouns occurring here are:[4]

(ה)אהל "tent" (1)	Nu.11:26
(ה)חוץ "outside" (2)	Gn.39:12,15
(ה)מים "water" (2)	Ex.7:15; 8:16
(ה)מסדרון "porch"(?)[5](1)	Jd.3:23
(ה)פתח "door" (1)	Gn.19:6

b. Without ה directive (12).

b. 1. Prose (9).[6]

ויצא העם השדה לקראת ישראל "And the people went out to the field toward Israel" (2S.18:6).

The nouns occurring here are:[4]

(ה)הר "mountain" (1)	Ne.8:15
(ה)שדה "field" (8)	Gn.27:3; Jd.9:27,42;

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[4] More information on the environment of these nouns is given in Table 13.

[5] The meaning is somewhat uncertain. KB lists three possibilities, none of them certain: "porch", "privy" (Glaser ZDP 55, 81f), "air-hole" (OLZ 29, 645).

[6] One other passage would be added to this number if a traditional interpretation were adopted. This is Job29:7 in which "gate" is usually understood to be the place of destination. It seems best, however, to understand the word "gate" as being rather the means of exit" בצאתי שער עלי קרת ברחוב אכין מושבי "When I went out the gate of the city". G.Fohrer (Das Buch Hiob, Gütersloh, 1963, pp.401-6) likewise regards "gate" as the destination, with the explanation that Job lives outside the city, and goes out from his estate to the city. But M.Pope, (Job pp.184-186) following M.Dahood (NSPJ, p.68) translates "went out the city gate". He notes that the רחוב "square" and גרן "threshing floor" stood at the entrance to the city gate. "That it was outside the gate is seen from the comparison of 2S.21:12 and 1S.31:12, and from Neh.8:1,3". In the translation adopted above, the עלי is understood to mean "from". (For documentation concerning this well-established usage, see p.149.

1S.20:11(twice);
1S.20:35; 2S.11:23
18:6

b. 3. Poetry (3).

אל תצא השדה "Do not go out on the field" (Jer.6:25).

שדה "field" occurs in all three passages.[7]

3. Nouns of direction (north, south, etc.) (5).

These are all found in prose passages.

a. With ה directive (3).

ויצא גורלו צפונה "And his lot came out for the north" (1C.26:14).

The nouns occurring here are:

נגב "south" (1)	1C.26:15
צפון "north" (1)	Jos.15:11; 1C.26:14

b. Without ה directive (2).

בצאת האיש קדים וקו בידו וימד אלף באמה "Going out eastward with a line in his hand, the man measured 1000 cubits" (Ez.47:3).

The nouns occurring here are:

ארבע רוחות השמים "the four winds (directions of heaven)"	Zc.6:5
קדים "east" (1)	Ez.47:3

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[7] Jer.6:25; 14:18; Ct.7:12. These are all arthrous.

NOTE on the use of the objective complement to indicate the place or person left behind.

In five passages the verbal complement does not denote the destination of movement, but rather the person or place left behind. Thus the term objective complement is appropriate here.

1) A place as point of departure (4).

a) With את (2).

One passage is prose, the others, poetry.

ואם יצא יצא הרצח את גבול עיר מקלטו אשר ינוס שמה . . . .

"But if the slayer shall leave the boundary of the city of refuge to which he had fled . . . . " (Nu.35:26).

The poetic passage is:

כי ירא אלהים יצא את כלם "For he who fears God will go out of (or escape?) them all" (Qo .7:18).[8]

b) Without את (2).

ויהי ישעיהו לא יצא העיר התיכונה ודבר יהוה היה אליו "Isaiah had not left the inner city when the word of the Lord came to him" (2K.20:4).

עשר תעשר את כל תבואת זרעך היצא השדה שנה שנה "You shall surely tithe all the yield of your seed which comes from the field year by year" (Dt.14:22).

2) A person as point of departure (1).

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[8] The "them" seems to refer to the two extremes along with the consequences resulting therefrom. R.B.Y.Scott (Ecclesiastes) emends יצא to יוציא and translates "He who fears God will consider both sides".

This is a poetic passage, with the person left behind expressed as a pronominal suffix: בני יצאני ואינם "My children have left me, and they are not" (Jer.10:20).

II Prepositional Complements.

A. אל

אל is used with place names proportionately more frequently with יצא than with בוא or הלך, but of the 15 occurrences with place names, 12 are composite place names. As with the other verbs, אל is also used with common place-nouns, as well as with persons.

1. Place as destination (32).

a. Place name (18).

All are found in prose passages.

a. 1. Simple place name (3).

a. 1. 1. Anarthrous (2).

ויצא אל כבול "And it (the boundary) goes out to Cabul" (Jos.19:27).

The other name is גלילות Geliloth (Jos.18:17).

a. 1. 2. Arthrous (1).

ויצא אל הדברת "And it (the boundary) goes out to Daberath" (Jos.19:12).

a. 2. Composite place name (12).

All are anarthrous.

ויצא אל ערי הר עפרון "And it (the boundary) goes out to the cities of Mt. Ephron" (Jos.15:9).

The names occurring here are:

גיא בן הנם	"Valley of Ben-Hinnom" (1)	Jer.19:2
כתף עקרון	"Shoulder of Eqron" (1)	Jos.15:11
מדבר שור	"Wilderness of Shur (1)	Ex.15:22
מעבר מכמש	"Pass of Michmash" (1)	1S.13:23
מעין מי נפתוח	"Spring of the Waters of Nephtoah" (1)	Jos.18:15
נגב יהודה	"The south of Judah" (1)	2S.24:7
(מ)נגב למעלה עקרבים	"The south of the Ascent of Akrabbim" (1)	Jos.15:3
עיר מואב	"City of Moab" (1)	Nu.22:36
עמק שוה	"Valley of Shaweh" (1)	Gn.14:17
ערי הר עפרון	"Cities of Mt. Ephron" (1)	Jos.15:9
פני עין התנין	"Entrance of the Fountain of the Serpents" (1)	Ne.2:13
שער האשפות	"Dung gate" (1)	Ne.2:13

b. Common noun (17).

b. 1. Prose (14).

והיה כל מבקש יהוה יצא אל אהל מועד אשר מחוץ למחנה "And everyone who sought the Lord went out to the tent of meeting which was outside the camp" (Ex.33:7).

The nouns occurring here are:[9]

אהל "tent" (4)	Ex.33:6,7; Nu.12:4(twice)

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[9] More information on the environment of these nouns is given in Table 13.

בקעה	"valley" (2)	Ez.3:22,23
גלילה	"region" (1)	Ez.47:8
חוץ	"outside" (2)	Lv.14:3; Dt.23:11
חצר	"court" (1)	Ez.44:19
מוצא	"spring" (1)	2K.2:21
מזבח	"altar" (1)	Lv.16:18
פתח	"door" (1)	Lv.14:38
שדה	"field" (1)	2K.4:39

b. 2. Poetry (3).

אשר בה הסוסים השחרים יצאים אל ארץ צפון "The one (chariot) with the black horses goes out to the land of the north" (Zc.6:6).

ארץ "land" occurs in all three passages.[10]

c. Indefinite place of destination, with אל אשר "wherever" (1).

אל אשר יצא לו שמה הגורל לו יהיה "Wherever it (the lot) falls (lit.--comes out), there shall his lot be" (Nu.33:54).

2. Person as destination (31).

As with the other verbs of motion, the manner in which the person is expressed, whether as a proper noun, common noun, or as a pronoun, does not affect the choice of complement type, the אל being strongly preferred. The major reason for the use of complement types other than אל is that of semantic emphasis.

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[10] Zc.6:6(twice),8. ארץ is twice found in construct relationship with צפון "north", once with התימן "the south.

a. Proper name (4).

All are prose passages.

ויצא חמר אבי שכם אל יעקב "And Hamor the father of Shechem went out to Jacob (to speak with him)" (Gn.34:6).[11]

b. Common noun (12).

b. 1. Prose (11).

ויהי בימים ההם ויגדל משה ויצא אל אחיו "And in those days, when Moses had grown up, he went out to his brethren" (Ex.2:11).[12]

b. 2. Poetry (1).

הנה רעה יצאת מגוי אל גוי "Behold, evil goes out from nation to nation" (Jer.25:32).

c. Pronominal suffix (15).

All are prose passages.

ויצא אליהם אליקים בן חלקיהו "And Eliakim the son of Hilkiah went out to them" (2K.18:18).[13]

3. Noun of activity (1).

כי מרעה אל רעה יצאו "For they proceed from evil to evil" (Jer.9:2).

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[11] Cf also: 2S.13:39; 2K.2:3; Jer.38:2.

[12] Cf also: 1S.17:20; 1K.29:31; 2k.4:18(twice); 9:11; Jer.38:17,18.

[13] Cf also:

Gn.19:6
Dt.28:7,25
Jd.9:33
Jd.19:23
1S.11:3,10
2S.11:23
1K.20:33
2K.18:31
Is.36:3,16
Ez.14:22
2C.14:8

B. ל

As is the case with the other verbs of motion, the use of ל with יצא is restricted to Ezra-Chronicles in which it is found three times. It occurs only twice with common place-nouns, once to indicate the dative of disadvantage, once in the distributive sense (for which ל is regularly used). It is used more frequently with persons (40 times), but in the special function of dative of advantage/disadvantage, usually in the casting of lots for either the distribution of property or the division of labor. Another frequent use of the ל is with nouns of action (19 times), generally with a telic emphasis.

1. Place as destination (5).

a. Place name (3).

All three are prose passages from 2nd Chronicles. The names are composite place names.

צאו לערי יהודה "Go out to the cities of Judah" (2C.24:5).[14]

The names found here are:

מדבר תקוע "Wilderness of Tekoa"	(1)	2C.20:20
ערי יהודה "Cities of Judah"	(2)	2C.24:5; 31:1

b. Common noun (2).

b. 1. Dative of disadvantage (1).

This is a poetic passage from Jeremiah.

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[14] Cf also: 2C.20:20; 31:1.

כי מאת נביאי ירושלם יצאה חנפה לכל הארץ "For from the prophets of Jerusalem has apostasy gone out to all the land" (Jer.23:5).

b. 2. Distributive (1).

ויצאו משם איש לנחלתו "And they went out from there, each to his own inheritance" (Jd.21:24).

2. Person as destination (40).

Thirty-eight of the 40 occurrences have to do with a lot falling out to someone either for a division of an inheritance or a division of labor.[15] All are datival.

a. Proper name (37).

ויצא הגורל הראשון ליהויריב "And the first lot came out to (fell to) Jehoiarib" (1C.24:7).[16]

b. Common noun (2).

b. 1. Prose (1).

(14). . . ויצא . . . (15). . . ולבניו בית האספים "And (the lot for) the storehouse came out (fell to) . . . his sons" (1C.26:14,15).

b. 2. Poetry (1).

הגו סיגים מכסף ויצא לצרף כלי "Take away dross from the silver, and there goes out to the refiner a vessel" (Pr.25:4).

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[15] Twenty-four occurrences are in one passage, (1C.24:7-18) all dependent on one occurrence of יצא.

[16] Cf also: Jos.16:1; 19:1,17(twice),24,32(twice),40; 21:4; 1C.24:7-18(24 times); 25:9; 26:15,16(twice).

c. Pronominal suffix (1).

This is in a prose passage from Jeremiah.

הנה חיל פרעה היצא לכם לעזרה שב לארצו מצרים "Behold, the army of Pharaoh which has gone out to help you (lit.--to you to help) has returned to its land, Egypt" (Jer.37:7).

3. Nouns of action (19).

The ל here regularly has a telic emphasis.

a. Nouns of battle, warfare.

a. 1. מלחמה (10).

All are prose passages.

לא תצא עוד אתנו למלחמה "You shall not again go out with us to battle" (2S.21:17).[17]

a. 2. צבא (2).

Both are prose.

והרמת מכס ליהוה מאת אנשי המלחמה היצאים לצבא "You shall levy an assessment for the Lord from the men of war who went out to battle" (Nu.31:28).[18]

b. Other nouns (7).

b. 1. Prose (2).

אם לשלום יצאו תפשום חים "If they have come out for peace, sieze them alive" (1K.20:18).

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[17] Cf also: Dt.20:1; 21:10; Jd.3:10; 20:14,20,28; 1K.8:44; 20:18; 2C.6:34.

[18] Cf also Nu.31:27.

The nouns occurring here are:

עזרה	"help" (1)	Jer.37:7[19]
שלום	"peace" (1)	1K.20:18

b. 2. Poetry (5).

יצאת לישע עמך לישע את משיחך "You went forth for the deliverance of Your people, for the deliverance of Your anointed" (Hab.3:13).

The nouns appearing here are:

ישע	"deliverance" (2)	Hab.3:13(twice)
עבדה	"work" (1)	Ps.104:23
פעל	"work" (1)	Ps.104:23
רב	"court process" (1)	Pr.25:8

C. ב

ב is infrequently used with יצא and nouns of destination. It is not used at all with place names, and only three times with common place-nouns emphasizing penetration (with the meaning "through", "throughout"). With persons it is used twice, once with a hostile force, once emphasizing penetration. It is found further with nouns of activity (four times) and with גולה "captivity".

1. Place as destination (4).

a. Common place-nouns.

The idea of penetration is prominent.

a. 1. Prose (1).

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[19] Quoted above, 2. c.

ויצא שם דויד בכל הארצות "And the fame of David went out throughout all lands" (1C.14:17).

a. 2. Poetry (2).

בכל הארץ יצא קום ובקצה תבל מליהם "Throughout all the land their voice[20] goes forth, and their words to the end of the world" (Ps.19:5).

b. Indefinite place (בכל אשר "wherever") (1).

This is a prose passage from 1st Samuel.

ויצא דוד בכל אשר ישלחנו שאול ישכיל "And David went out successfully wherever Saul sent him" (1S.18:5).

2. Person as destination (2).

Both are prose passages.

a. With emphasis on the detrimental aspect of the action (1)

כי יצאה בי יד יהוה "For the hand of the Lord has gone out

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[20] Usually translated "their line". The translation "voice" follows Dahood, Psalms I p.121f, who writes,

> Though Jacob Barth in his Etymologische Studien (Leipzig, 1893), pp.29ff., demonstrated this meaning of qawwām, the definition has not gained entry into the Hebrew lexicons published since. A review of the evidence is thus in order: (a)Ps.xl 2, qawwōh qiwwītī yhwh wayyēṭ ʾēlay wayyišmaʿ šawʿātī. "I loudly called to Yahweh, and he paid heed to me and heard my cry". . . . obviously, the action expressed by qiwwītī is synonymous with šawʿātī, "my cry", and therefore cannot be "hope" as in the standard versions; (b) Ps.lii 11, waʾ^{a}qawweh šim^{e}kā kī ṭōb neged ḥ^{a}sīdekā, "And before your devoted ones I shall proclaim how sweet is your name"; (c) Job xvii 13, ʾim ʾ^{a}qawweh š^{e}ʾōl bētī, "When I call Sheol my home," which is a restatement of vs.14, laššaḥat qārāʾtī ʾābī ʾāttāh, "When I address the Pit, 'You are my father'". . . .
>
> The root should be equated with qawah II, "to collect." The semantic bond between "call" and "collect" is well illustrated by qol, "voice", which is cognate

against me" (Ru.1:13).

b. With emphasis on penetration (1).

וישב ויצא בעם מבאר שבע עד הר אפרים "And he again went out throughout the nation, from Beersheba to the Mountains of Ephraim" (2C.19:4).

3. Nouns of activity (4).

a. Nouns of warfare, battle (3).

These are all prose passages.

a. 1. צבא (2).

לא יצא בצבא "He shall not go to war" (Dt.24:5).[21]

a. 2. מלחמה (1).

אז תצא במלחמה "Then you shall go into battle" (1C.14:15).

b. פעל "labor" (1).

This is a poetic passage from Job.

הן פראים במדבר יצאו בפעלם "Behold, as an onager of the desert they go forth to their labor" (Job 24:5).

4. Noun of state of being, גולה "captivity" (3).

a. Prose (2).

ויצא חצי העיר בגולה "And half of the city shall go into captivity" (Zc.14:2).[22]

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with qāhal, "to gather", as shown by W.F.Albright in VTS, IV (1957), 256, and by qārā', "to call", but which denotes "to gather" in the Arabic fifth form and in Ps cxlvii 9 and Prov xxvii 16; see Zorell, ZLH, p.734b. This understanding is strengthened by the LXX φθογγος "sound, voice".

[21] Cf also Nu.31:36.

[22] Cf also Jer.29:16.

b. Poetry (1).

ויצא כמוש בגולה "And Chemosh shall go into captivity" (Jer.4 :7).

NOTE on the Ablatival use of ב.

In one prose passage, ב seems best translated "from, out of": וידבר על העצים מן הארז אשר בלבנון ועד האזוב אשר יצא בקיר "And he (Solomon) spoke of the trees, from the cedar on Lebanon to the hyssop which grows out of (comes out of) the wall" (1K.5:13). To be sure, the translation "the hyssop which grows in the wall" would be understandable but the translation suggested above seems preferable in view both of the meaning of יצא "to come out", and the well established meaning of ב as "from".[24]

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[23] Qere.

[24] This use of ב has become all but universally recognized since the advent of Ugaritic studies. ב may mean "from" as well as "in" in Ugaritic, Phoenician, and Old South Arabic, besides Hebrew. The Akkadian preposition *ina* likewise may mean "from" as well as "in". N.Sarna, *JBL* 78 (1958) 310-315, deals with the interchange of מן and ב in the Hebrew Bible, listing 1) a number of verbs that use both ב and מן as "subordinating preposition", 2) two passages in which ב has been preserved by the Kethib, but changed to the more usual מן in the Qere, and 3) a series of parallel passages in which ב occurs in one, מן in its parallel. He then applies this to some passages in Job which become clear when ב is understood as meaning "from".

Cf also:
R.T.O'Callaghan, *VT* 4(1954) 171f. on Ps.68:19b).
O.Loretz *BZ*, 2(1958) 289f. (Applies this understanding of ב to several problem passages).
M.Dahooh, *NSPJ* (1962) 71. (On Job 36:15).
M.Dahood, *Bib* 44(1963) 300f. (on several problem passages.)
KB (1967) (Kb 1953 does not recognize this usage).

For this usage in related languages see:
F.I.Andersen, *Or* 35 (1966) 95 (suggests the same meaning

D. על

על is used infrequently with יצא, but has the same semantic emphasis here as elsewhere--"over, upon", whether in neutral or in a hostile sense. It is also, as elsewhere, occasionally used where אל might be expected, with no discernible difference in sense. A special usage, shared with אל, both here and with the verb נפל "fall", is that of deserting or surrendering to an enemy.

1. Place as destination (4).

a. Place name (1).

This is a prose passage from Genesis in which על = "over". ויצא יוסף על ארץ מצרים "And Joseph went out over the land of Egypt" (Gn.41:45).[25]

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for b in Moabite).
W.Von Soden, GAG (1952), 114c. (on Akk. ina)
M.Höfner, Altsüdarabische Grammatik (1943),p.143.
C.H.Gordon, UT, 10.5.
W.F.Albright, JAOS 67 (1947) 157f. (Phoenician).
W.F.Albright, BASOR, No.83 (1941) 19 (Phoenician).

[25] This passage is difficult, and has been variously interpreted. E.A.Speiser, Genesis p.311,334, translates "Joseph became known in the land of Egypt", but states that the precise meaning is uncertain. He supports his understanding of the passage by the fact that "in this construction, the verb is attested in the sense of 'to spread, become familiar' in Esther 1:17, and perhaps Ps.86:6". (Ps.86:6 is undoubtedly a typographical error for Ps.81:6.) However, Ps.81:6 is not truly parallel, as shown in the discussion of that passage in the note at the end of this section. Nor is Est.1:17 exactly parallel, since there it is not the queen who becomes known or familiar to the women of the land, but the report of the queen's actions (דבר המלכה).

Koehler, (KB) suggests as a possible translation for both Ps.86:1 and Gn.41:45 "be responsible for". This is

b. Common place-noun (3).

על here also takes the meaning "over".

b. 1. Prose (1).

השמש יצא על הארץ "The sun went out over the earth" (Gn.19:23).

b. 2. Poetry (2).

זאת האלה היוצאת על פני כל הארץ "This is the curse which goes out over the whole face of the earth" (Zc.5:3).[26]

2. Person as destination (3).

Three different usages are represented in these three prose passages.

a. Simple movement (1).

This is comparable to the use of אל.

כי יצא דבר המלכה על כל הנשים "For the report (affair) of the queen will go out to all the women" (Est.1:17).

b. Hostile movement (1).

כי תצא מחנה על איביך ונשמרת מכל דבר רע "When you go out as an (armed camp against your enemy, then you shall keep your-

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merely a conjecture, however, and without any real basis, especially in view of the fact that Ps.86:1 is not parallel to Gn.41:45.

It seems best to translate the passage as above, and to understand it to mean that after Joseph had been invested with the authority of being second in command to Pharao, he went out and surveyed the land of Egypt. Vs.46b seems to substantiate this: ויצא יוסף מלפני פרעה ויעבר בכל ארץ מצרים "And Joseph went out from the presence of Pharaoh and passed through the whole land of Egypt.

[26] Cf also Jb.8:16.

self from every evil thing" (Dt.23:10).[27]

c. With the meaning "to surrender" (1).

ויצא יהויכין מלך יהודה על מלך בבל "And Jehoiachin, king of Judah, went out (surrendered) to the king of Babylon" (2K.24:12).[28]

NOTE on the Ablatival Use of על.

That על may take the meaning "from" has been demonstrated by G.R.Driver as well as by M.Dahood. Driver summarizes,

> This usage, though rare, is now well established in a number of passages: for example, Phoenician -- ונחת תברח עלי גבל "and may tranquility flee from Gebal":[29] and ותסג את האשת ז . . . עלת מקום ז "and thou removest this pillar . . . from this place";[30] Hebrew-- נסה עלינו אור פניך "the light of Thy countenance has fled from us" (Ps.4:7),[31] בצאתו על ארץ מצרים (Ps.81:6),[32] and שנתו נהיתה עליו "and his sleep fell from him" (Dan.2:1),[33] Aramaic-- ושנתה נדה עלוהי "and his sleep fled from him" (Dan.6:19).[34]

Sometimes the Septuagint incorrectly renders על by ἀπό

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[27] Cf the use of מחנה in Is.28:1 as "army", "armed encampment".

[28] For אל used in the same way, cf 1S.11:3,10; 1K.10:31,33; 2K.18:31//Is.36:16; Jer.38:2.

[29] Slousch, Thes, Phoen. Inscr, 2-4, 1.4.

[30] Dupont-Sommer, Semitica, III, 437.

[31] Cf Jer.13:16 and Jos.36:32 for fem. אור.

[32] Cf Ps.114:1.

[33] Cf Aram. inhawa "fell away".

[34] G.R.Driver, JSS 9(1964), 349.

(Jon.2:8), "or a Hebrew MS may sililarly have מן for על".[35]

Driver [36] further points to two examples in Akkadian in which eli seems to mean "from",

> Thus the writer of an Old Babylonian letter says me eliya Imgur-(il) Samas lawu-ma uqati. "Imgur has taken water from me and stopped (my water),[37] and Esarhaddon, riddu kimu eli ahheya ittabik "loyal conduct was taken away from my brothers", that is, they rebelled against their brother the Assyrian king.[38]

There are two passages in which יצא על means "go out from", one with a place name, the other with a common noun. Both are in poetic passages.

עדות ביהוסף שמו בצאתו על ארץ מצרים "He imposed (placed) a reminder on Joseph when he went out from Egypt" (Ps.81:6).

The other passage is Job 29:7, already quoted and discussed in note 6 of this chapter.

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[35] Driver, ibid. Ex.3:22,23, where the M.T. has אל = על .

[36] Ibid.

[37] Ebeling, Altbabylonische Briefe, Larsa, pp.93-4, no.138,177-8.

[38] Thompson, Prisms of Esarhaddon and Ashurbanipal, 10, i.23,

See also:

Dahood, Psalms II (1968) p.262,264 (Ps.81:6).
Dahood, Psalsm I (1966) p.22,26 (Ps.4:7).
Dahood, CBQ 17 (1955) 19-22.
Dahood, NSPJ pp.56,68.
Dahood, Theological Studies 14 (1953) 85.
Driver, Die Welt des Orients (1950) p.413.
Driver, CML 141b, where Ugaritic l may possibly mean "from"
Gevirtz, VT 11 (1961) 147, for Phoenician l="from" in the Ahiram funerary inscription.
Segert, AO 29 (1961) 228, for Moabite l="from".

Part 2

COMPARISON OF THE USE OF THE VERBAL COMPLEMENT AND THE VARIOUS PREPOSITIONAL COMPLEMENTS

I Destination as a place.

1. Place name.

Once again simple place names show a strong preference for the verbal complement, while with composite place names the preference is for אל. The statistics for the usage of place names as the destination in general movement as derived from part 1 are:

Simple Place Name	Composite Place Name
Verbal Complement - 13 = 81%	Verbal Complement - 3 = 16½%
אל - 3 = 19%	אל - 12 = 67%
ל - 0	ל - 3 = 16½%

The three passages using ל with composite place names are found in Chronicles, in conformity with the fact that ל with place names is virtually restricted to Ezra-Chronicles. Apart from the latter books, then, for Composite place names, the probability of occurrence for the verbal complement is 23%, for אל it is 77%.[38]

The relatively high percentage of occurrence of אל

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[38] Deducting two occurrences of אל in Nehemiah.

with both simple and composite place names requires some comment. With all verbs studied, the rate of occurrence of אל with simple place names is 8%, compared with 19% here. With composite place names the overall figure is 40%, compared with 67% here. A possible reason for this may be the fact that in the very nature of the meaning of the verb the attention is fixed more on the place of exit than on the arrival at a destination. אל with its mild emphasis on "direction" would be natural here in the sense of making an exit in a certain direction. A similar usage is found with the verbs פנה and פרש. The former, in its frequent usage whereby the subject turns to face a new direction without actually moving toward the new object toward which the subject faces, regularly uses אל. The same is true of פרש when a person spreads out his hands in the direction of a person or place. It is possible to assume that in the present case the אל was employed more frequently than usual to coincide with the emphasis of the verb on the inception of the movement more than on the arrival at the destination.

2. Common place noun.

As is the case elsewhere, when common place-nouns are considered as a whole, no one complement type can be said to be dominant. The statistics as derived from the previous descriptions are:

Verbal complement - 19

אל - 17

ל - 2

ב - 3

על - 3

The ambiguity once again lies in the use of the verbal complement and of אל. The other complement types are semantically differentiated. The ב means "through, through out", the על, "over", and the ל is used once in a distributive sense, and once as a dative of disadvantage.

As to the distinction between the verbal complement and אל, 11 of the 19 occurrences of the verbal complement are with the word שדה "field". Thus the preference for אל with common place-nouns is roughly the same here as with other verbs.

Table 13 shows the common place-nouns as used with the verbal complement and with אל. Only two of the nouns listed occur frequently enough to show a distinct preference for either אל or the verbal complement: 1) שדה occurs 11 times as the verbal complement, once with אל. 2) אהל is used five times, four of which are with אל. This is not enough in itself to establish a certain pattern, but it fits the overall picture as seen in the summary statistics of the usage of common place nouns.

An indefinite destination, expressed with אשר or כל אשר "wherever" (or possibly sometimes "to whomever") occurs here with אל, and with ב. The אל is used in a passage describing the casting of lots. The   is undoubtedly semantically conditioned; the passage is 1S.18:5: "David went out successfully wherever Saul sent him". The context clearly indicates that these are military expeditions on which David is being sent. When he acquitted himself so excellently in lesser positions of command he was put in command of the whole army. As shown previously, ב may denote hostile action.[39]

II Person as destination.

The statistics as derived from the descriptions of the individual complement types are:

Verbal complement - 0
אל - 31
ל - 40
ב - 2
על - 3

As indicated above, the verbal complement is not used with persons as destination.

The ל is always used here with the function of a dative. In 38 of the 40 occurrences the casting of lots and distribution of property, or division of labor is in view.

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[39] Note also that יצא by itself frequently has the idea of going out to battle. Cf Speiser, "'Coming' and 'Going' at the City Gate" BASOR 144, pp.20-23 (reprinted in the volume of collected writings of E.A.Speiser, Oriental and Biblical Studies, pp.83-88).

These fall into the descriptive category of Dative of Advantage/Disadvantage. The same is true of the other two passages, in one of which an army comes to assist,[40] in the other, purified silver goes to the smith so that he may make a vessel out of it.[41]

The ב likewise has a distinct semantic differentiotion. In one of the two passages, hostile action is in view: "The hand of the Lord has gone out against me (בי)".[42] In the other, a penetration is involved, a going out among the people (בעם).[43]

Only one of the three occurrences of על has a characteristic distinction, Dt.23:10, which speaks of a going out against an enemy.[44]

The revised statistics, then, eliminating those occurrences which are semantically distinct, are:

אל - 31 = 94%
על - 2 = 6%

The 94% probability for the use of אל when no distinct semantic point is to be made, is consistent with the results seen with the other verbs of motion.

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[40] Jer.37:7.

[41] Pr.25:4.

[42] Ru.1:13.

[43] 2C.19:4.

[44] Quoted above on p.148.

III Nouns of Activity.

Both ל and ב are used, ל being strongly preferred:

ל - 19 = 83%

ב - 4 = 17%

The word מלחמה accounts for the majority of these occurrences.[45]

There is no apparent difference in meaning, though it is highly probable that the ל initially stressed purpose or result, while the ב may have emphasized the joining in an activity.[46]

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[45] See pp.142-145.

[46] This usage of ב is discussed in chapter 2.

Chapter 5

ירד

QAL

"TO GO DOWN"

Part 1

DESCRIPTION OF THE USES OF THE VERBAL AND THE PREPOSITIONAL COMPLEMENTS

I The Verbal Complement.

The most prominent use, by far, of the verbal complement with ירד is with place names, for which it is used 42 times. Common place-nouns are found 14 times.

The ה directive has a density of 93% in the Pentateuch, 19% in the prose passages of the remaining books. Table 5 gives further details.

1. Place name as destination (42).

a. Simple place name (36).

a. 1. With ה directive (17).

All are prose passages.

a. 1. 1. Anarthrous (14).

אנכי ארד עמך מצרימה "I will go down with you to Egypt" (Gn.46:4).

The names occurring here are:

מצרים "Egypt" (6)	Gn.12:10; 26:2; 46:3,4; Nu.20:15
נערה "Naarah" (1)	Jos.16:7
שאל "Sheol" (5)	Gn.37:25; Nu.16:30, 33; Ez.31:15,17
תמנה "Timnah" (2)	Jd.14:1,5

a. 1. 2. Arthrous (3).

וירד הגבול הירדנה "And the boundary goes down to the Jordan" (Nu.34:12).

The names found here are:

(ה)ירדן "Jordan" (1)	Nu.34:12
(ה)ערבה "the Arabah" (1)	Jos.18:18
(ה)רבלה "Riblah" (1)	Nu.34:11

a. 2. Without ה directive (19).

a. 2. 1. Anarthrous (16).

a. 2. 1. a. Prose (10).

קום רד קעילה "Arise, go down to Keilah" (1S.23:4).

The names appearing here are:

אשקלון "Ashkelon" (1)	Jd.14:19
יפו "Jaffa" (1)	Jon.1:3
מצרים "Egypt" (3)	Gn.43:15; Jos.24:4 Is.52:4
סלא "Silla" (1)	2K.12:21
עטרות "Ataroth" (1)	Jos.16:7
קעילה "Keilah" (2)	1S.23:4,8
שאל "Sheol" (1)	Ez. 32:27

a. 2. 1. b. Poetry (6).

הוי הירדים מצרים לעזרה "Woe to those who go down to Egypt for help" (Is.31:1).

The names found here are:

מצרים "Egypt" (2)	Is.30:2; 31:1
שאול "Sheol" (2)	Ps.55:16; Jb.7:9
שחת "the Pit" (1)	Jb.33:24

Another noun מות, as it is used in Pr.5:5, requires some comment. The passage reads:

רגליה ירדות מות שאול צעדיה יתמכו "Her feet go down to the Abode of the Dead, her steps cling fast to Sheol".

This passage is in one sense difficult to classify, since the destination is a state of being (death), but at the same time is intended to picture the abode of the dead in the underworld, as is evident from the use of the verb "go down", as well as the parallelism with Sheol. The dual function seems best brought out by "the Abode of the Dead".[1] Whether this makes מות in this passage a place name may be open to discussion. Nevertheless, because it is parallel to Sheol, which is certainly a place name, it is so regarded here.

a. 2. 2. Arthrous (3).

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[1] Koehler (KB, 1953), p.509a, lists several passages in which מות is parallel to Sheol: Is.28:15; 38:18. The "gates of Death" שערי מות are spoken of in Ps.9:14; 107:18; Jos 38:17. The "chambers of death" are referred to in Pr.7:27.

All are prose.

עתה ירדו פלשתים אלי הגלגל "Now the Philistines will come down to me at Gilgal" (1S.13:12).

Gilgal appears in all three passages.[2]

b. Composite place name (6).

All are without ה directive and are anarthrous.

b. 1. Prose (5).

וירד הגבול עטרות אדר "And the boundary goes down to Ataroth ddar" (Jos.18:13).

The names found here are:

אבן בחן "Eben Bohan" (1)	Jos.18:17
בית אל "Bethel" (1)	2K.2:2
בית שמש "Beth Shemesh" (1)	Jos.15:10
נחל קנה "Brook Kanah" (1)	Jos.17:9
עטרות אדר "Ataroth Addar" (1)	Jos.18:13

b. 2. Poetry (1).

וירדו גת פלשתים "And go down to Gath of the Philistines" (Am.6:2).

2. Common place-noun (14).

a. With ה directive (2).

The ה directive appears only twice here. Both occurrences are in the only two verses of the Pentateuch represented here. The two passages are prose.

ותרד העינה "And she went down to the well" (Gn.24:16).

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[2] The other two passages are 1S.10:8 and 1S.15:12.

The same noun, העינה "well", occurs in both passages.[3]

b. Without ה directive (12).

b. 1. Prose (8).

ותרד הגרן "And she went down to the threshing floor" (Ru.3:6).

The nouns found here are:[4]

בית "house" (4)	Jer.18:2,3; 22:1; Jer.36:12
גרן "threshing floor" (2)	Ru.3:3,6
סלע "rock" (1)	1S.23:25
עיר "city" (1)	1S.9:25

b. 2. Poetry (4).

יעלו שמים ירדו תהומות "They mount up to the heavens, they descend to the depths" (Ps.107:26).

The nouns occurring here are:

ארץ "land" (1)	Jon.2:7[5]

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[3] The other passage is Gn.24:45.

[4] More information on the environment of these nouns is given in Table 14.

[5] Following the verse arrangement of Kittel and the LXX. The traditional verse division is:
לקצבי הרים ירדתי "I went down to the roots of the mountains
הארץ ברחיה בעדי לעולם. "The earth, its bars surrounded me forever".
The arrangement followed by Kittel begins with verse 6b:
סוף חבוש לראשי לקצבי הרים "Seaweed was wrapped around my head at the roots of the mountains,
ירדתי הארץ ברחיה בעדי לעולם "I descended into the earth

חדר "chamber" (2)	Pr.18:8; 26:22
תהום "the deep" (1)	Ps.107:26

3. Direction (westward) (1).

This occurs in the prose passage from Joshua. וירד ימה אל גבול היפלטי"And it (the boundary) goes down westward to the border of the Japhletites" (Jos.16:3).

NOTE on 1S.13:20.

This passage reads: וירדו כל ישראל הפלשתים "And all Israel went down to the Philistines (to have their implements sharpened)". The problem here is that the verbal complement is used with persons as the destination. With the exception of the so-called datival suffix which occurs only in poetry,[6] the verbal complement is not elsewhere used to express the person as destination of a movement. Apart from the possibility that this passage could be the sole ex-

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whose bars surrounded me forever".

There is one apparent syntactical difficulty with this attractive arrangement. The word ארץ "land" is not used in the verbal complement after verbs of motion except in one instance in which it is in the construct state. On the other hand it occurs some 46 times with אל. ארץ in the verbal complement regularly means "to the ground" (used most frequently with נפל "to fall"), in which sense it is used 22 times. The difficulty, however, is only an apparent one, since ארץ is here not to be understood as "land" in the sense of a kingdom or a domain (so Revised Standard Version) but as "ground, earth". Jonah views himself as being so far below the surface of the earth that he is at the very roots of the mountains with no possibility of escape. This use of ארץ is consistent with its use elsewhere when it appears as the verbal complement.

[6] Cf chapter 2. p.43.

ception to an otherwise uniform practice, there are several possible solutions:

1. Kittel[7] and S.R.Driver[8] suggest the insertion of אל before the הפלשתים. This would fit the regular pattern of the use of אל with persons as destination. The loss of the אל is easily explained by haplography due to the preceding ישראל.

2. Another possibility is suggested by the reading of the Septuagint εἰς γην ἀλλοφύλων "into the land of the Philistines". The word ארץ or ארצה may have been in the original text, or it is possible that the word Philistines here signifies the land or territory.[9]

II Prepositional Complements.

The prepositions considered are אל , ל , ב and על.

A. אל

אל is used 13 times with place of destination, eight of these occurrences being with place names. Its most important function, here as with the other verbs of motion, is with persons as destination (26 times).

1. Place as destination (13).

a. Place name (8).

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[7] BH p.423.

[8] S.R.Driver, Samuel, p.103.

[9] Ewald, Syntax, Sect.281d (cited by Driver).

Seven of these place names are composite, one a simple place name.

a. 1. Simple place name (1).

מה בצע בדמי ברדתי אל שחת "What gain is there is my blood (i.e., my death), in my going down to the Pit?" (Ps.30:10).

"Pit" is a place name, being the abode of the dead.[10]

a. 2. Composite place names (7).

a. 2. 1. Prose (5).

וירד שלשת אלפים איש מיהודה אל סעיף סלע עיטם "And three thousand men of Judah went down to the cleft of the rock of Etam" (Jd.15:11).

The names found here are:

כרם נבות	"vineyard of Naboth"	(1)	1K.21:16
מדבר זיף	"wilderness of Ziph"	(1)	1S.26:2
מדבר פארן	"wilderness of Paran"	(1)	1S.25:1
מערת אדלם	"cave of Adullam"	(1)	1C.11:15
סעיף סלע עיטם	"cleft of the rock of Etam"	(1)	Jd.15:11

a. 2. 2. Poetry (2).

דרכי שאול ביתה ירדות אל חדרי מות "Her house is (on) the ways of Sheol, going down to the chambers of death" (Ps.7:27). "Chambers of death" is parallel to Sheol.

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[10] Cf the Ak. šuttu (Tallqvist, *Sumerisch-Akkadische Namen der Totenwelt*, 1934, 3 cited in KB p.963).

The other composite place name is אבני בור "stones of the Pit" (Is.14:19).

b. Common nouns (5).

b. 1. Prose (3).

ויונה ירד אל ירכתי הספינה "And Jonah went down into the inner part of the ship" (Jon.1:5).

The nouns occurring here are:

ירכתי הספינה "the inner part of the ship" (1)	Jon.1:5
מצודה "stronghold" (1)	2S.5:17
ראש ההר "top of the Mountain"[11] (1)	Ex.19:20

b. 2. Poetry (2).

אל גנת אגוז ירדתי "I went down into the nut garden" (Ct.6:11).

The other noun found here is מקום "place" (Ps.104:18).

2. Person as destination (26).

The form in which the person is expressed, whether as proper noun, common noun, or as a pronoun suffix, has no effect on the preference. אל is used almost entirely with persons, except when a particular semantic emphasis is to be made.

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[11] The expression "top of the mountain" occurs after the statement that the Lord had descended to Mt. Sinai, thus designating more precisely the place of destination.

a. Proper noun (4).

All are in prose passages.

מי ירד אתי אל שאול אל המחנה "Who will go down with me to Saul in the camp?" (1S.26:6).[12]

b. Common noun (8).

All are prose passages.

ירד משה מן ההר אל העם "And Moses came down from the mountain to the people" (Ex.19:14).[13]

c. Pronoun suffix (22).

All are prose.

וירד אליו "And they came down to him" (2K.6:18).[14]

B. ל

ל is used infrequently with ירד, once with a place name, nine times with common place-nouns. As will be shown in chapter 8 in connection with the verb שוב "to return", the ל has an inherent emphasis on ownership, belonging, or close association. This is clearly discernible in eight of the nine passages. It occurs once with persons as destination. In addition the ל is used once with the meaning "from".

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[12] Cf also 1C.11:15; 2C.18:2,3.

[13] Cf also: Gn.37:35; Ex.19:25; Jd.7:10,11; 14:10; 1S.26:6; Ez.31:17.

[14] Cf also:

Gn.45:9
Ex.11:8
1S.10:8
1S.13:12
1S.17:8
1S.22:1
2S.23:21
2K.3:12
2K.6:33
2K.7:17
2K.13:14
Neh.6:3
1C.11:23

1. Place as destination (12).

a. Place name (1).

This is a simple place name. It is not surprising that it occurs in a prose passage from Chronicles. וירד לקץ שנים אל אחאב לשמרון "After some years, he(Jehoshaphat) went down to Ahab in Samaria" (2C.18:2).

b. Common noun (9).

b. 1. Prose (6).

All these passages show possession or belonging.[15] רד לביתך "Go down to your house" (2S.11:8).

The nouns found here are:

בית "house" (5)	2S.11:8,9,10(twice), 13
עמק "plain" (1)	Jd.1:34.[16]

b. 2. Poetry (3).

Two of the three passages clearly show possession or belonging. דודי ירד לגנו "My beloved went down to his garden" (Ct.6:2).

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[15] The validity of this semantic distinction will be seen in Chapter 8 in connection with the verb שוב "to return".

[16] In this verse it is said that the Amorites didn't allow the Danites to go down to the plain. What is in view here is not a casual going down, but a going down to take possession.

One noun, ארץ "ground", occurs twice" Ez.26:11 and Ko.3:21. It is in the former passage in which the ל is not clearly discernible as connoting possession or belonging: ומצבות עגז לארץ תרד "And your mighty pillars will go down to the ground". In view, however, of the rather consistent use of the ל in the sense indicated, there is every likelihood that this passage is no exception. This is all the more likely in that the מצבות "pillars" here are cultic pillars, set up in the temple of Tyre.[17] Their falling to the ground is part of God's judgment, and by using the ל the prophet emphasizes the fact that these pillars, as symbols of a false and pagan worship, deserve to fall, that they belong on the ground to serve now as symbols of God's victory over false worship.

2. Person (1) .*

This is a poetic passage from Micah.

כי ירד רע מאת יהוה לשער ירושלם "For evil came down from the Lord to the gate of Jerusalem" (Mi.1:12).

"Gate" refers to the assembly of elders. The ל is datival of disadvantage.

3. Noun of activity, משפט "judgment" (1).

הנה על אדום תרד ועל עם חרמי למשפט "Behold it (God's sword) will descend for judgment on Edom and on the people that I have put under the ban" (Is.34:5).

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[17] KB p.554.

NOTE on the Ablatival use of ל.

In Jd.5:11 the ל is best translated as "from". ירדו לשערים עם יהוה "Then the people of the Lord came down from the gates". This is generally translated as "then the people of the Lord came down to the gates". However the following considerations would seem to decide in favor of the meaning "from":

a. That ל may sometimes mean "from" as well as "to" as in Ugaritic has been frequently pointed out.[18]

b. In the light of the descriptions in Jd.4 and 5, the battle was fought at the Brook Qishon. No city or town was placed under siege, thus making the term "gate" somewhat strange.

c. The word שער is sometimes used in the Bible in the general sense of "entrance", "opening". In Ex.32:26, Moses is described as standing at the gate of the encampment, שער המחנה, and in verse 27 he tells the sons of Levi to slay the evildoers from "gate to gate in the camp". Jer.15:7 speaks of the "gates of the land": Gn.28:17, "the gates of heaven"; Ob.13, "the gate of My people" (so also Nu.1:9). Since Baraq assembled his troops on Mt. Tabor, there was an encampment on the mount. It would be natural, then, to speak of the army going down from the "entrance" of the encampment on top of the mount.[19]

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[18] Cf p.57, note 24.

C. ב

As with the other verbs of motion, the use of ב with ירד emphasizes the idea of penetration or hostility. It occurs once with a place name and three times each with common place-nouns, with persons as destination, and with מלחמה "battle". The ablatival use of ב appears here also.

1. Place as destination (3).

All three examples involve the notion of penetration.

a. Place name (1).

This is a poetic passage from Job which requires some comment. The MT reads: בַּדֵּי שְׁאוֹל תֵּרַדְנָה (Job 17:16). The translation of בדי has occasioned difficulties. Koehler[20] despairs of finding a suitable meaning as the text stands, emending בדי to עמרי with the probable intended translation "will it (hope) descend with me to the bars of

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[19] It is interesting to note that once in chapter 4 and three times in chapter 5, Baraq is pictured as coming down from Mt. Tabor with his troops to rout the enemy, aided by a sudden violent thunderstorm (probably from the south, cf 5:4,5). It is quite possible that whenever the Song of Deborah was recited that Baraq ("lightning bolt") was pictured in the minds of the hearers as coming down the steep slopes of Mt. Tabor as one of God's lightning bolts sent to rout the enemy.

[20] KB, p.108. So also S.R.Driver, Job, p.156.

Sheol?" S.R.Driver[21] makes the same emendation, translating "Will they go down (with me) to Sheol?". Pope[22] calls the translation "bars of Sheol"[23] a poor guess, ignores בדי entirely in his own translation. In his comments he refers to Dahood's solution,[24] which is to regard בדי as a contraction from בְּיָדֵי. This is a well-substantiated phenomenon in Ugaritic and Phoenician, showing up in Amarna letters as badiu for bayadihu.[25] C.Jean-J.Hoftijzer[26] lists examples. The pointing on the verb is also altered by Dahood to "t^{e}redanna the third fem.sg. of the modus energicus".[27] The passage would then be pointed בַּדֵּי שְׁאֹל תְּרֵדַנָּה, and is to be translated: "It will descend into the hands of Sheol". The same contraction appears in Is.16:6 and Jer.48:30 לא כן בַּדָּיו "There is no justice in his hands".[28]

Dahood's suggestion is well taken. It offers a good solution to the problem without resorting to textual emendation and is in keeping with the semantic force of ב.

b. Common place-nouns (2).

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[21] S.R.Driver, Job, p.156. [22] Pope, Job p.122.

[23] RSV. AV has "bars of the pit". [24] NSPJ, p.62.

[25] UT, p.370 no.445; p.383, no.633.

[26] Jean-Hoftijzer, DISO p.104, 11.13-16.

[27] "like Jd.5:26 tišlaḥanna, Pr.1:20; 8:3, tārounâ and Lam.1:13, y^{e}redanna" (Dahood, NSPJ p.62).

[28] So Dahood, NSPJ, p.62, following Rabin inJSS 6 (1955) 112.

Both occur in poetic passages.

ירדו במצולות כמו אבן "They plunged into the depths like a stone" (Ex.15:5).

The other noun בקעה "valley" occurs in Is.63:14.

c. Pronoun suffix (1).

וירד בה לבוא עמהם תרשישה "And he boarded it (the ship) to go with them to Tarshish" (Jon.1:3).

2. Person as destination (3).

The ב in all three examples emphasizes the hostile nature of the movement.

a. Prose (2).

קום רד במחנה "Up, go down against the encampment" (Jd.7:9).

The other passage is Jd.7:11, in which מחנה also appears. Jd.7:9-11 affords an excellent illustration of the semantic distinction between ב and על. This is discussed in part two of this chapter.

b. Poetry (1).

עם יהוה ירד לי בגבורים "The people[29] of the Lord descended[30] for Him[31] against the mighty ones" (Jd.5:13).

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[29] Repointing the MT עָם to עַם, in agreement with LXX^B.

[30] Repointing the MT יְרַד to יָרַד, in agreement with LXX.

[31] The pronominal suffix -y is here third masculine singular, as in LXX^B (LXX^A has μοι "for me"). This use of the -y has been frequently pointed out by Dahood. After pointing to the existence of this usage in both Phoenician (cf Cross and Freedman "The Pronominal Suffixes of the third Person Singular in Phoenician" JNES 10 [1951], 228-30) and

3. Noun of activity, מלחמה "battle", "war" (3).

All three passages are prose.

ולא ירד עמדי במלחמה "He shall not go down with us to war" (1S.29:4).[32]

As previously pointed out, the ב used with such nouns of activity emphasizes the participation in the activity.

NOTE on the Ablativel use of ב.

This usage of the ב has been documented in the previous chapter, and occurs once in conjunction with the verb ירד. המה יורדים בקצה העיר ושמואל אמר אל שאול . . . . "They were just descending from the edge of the city when Samuel said to Saul . . . . " The Revised Standard Version translates, "As they were going down to the outskirts of the city . . . . " But "from" best suits the context in that the edge of the city would undoubtedly be the wall. It would be natural to conceive of Samuel and Saul as descending after they had passed the walls, since cities were normally built on high ground. On the other hand, the use

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Ugaritic (he cites UT, 51:VIII:12-13=67:II:15-16=1001:10=rev:8.20), he summarizes, "in brief, just as the Phoenician dialects possessed third person singular suffixes -o,-h,-y, so Hebrew used all three; the possible ambiguity was resolved by context and was no more acute than, say in lāmō, 'for him/for us/for them'" (Psalms I, p.11). In both Psalms I, pp.10-11 and in Bib 45 (1964) 397-8 he lists some 90 passages in which he has recognized this usage. Jd.5:13 is not listed, but should surely be added.

[32] Cf also 1S.26:10 and 1S.30:24(Qere).

of ב here as "to" or "toward" would be strange in the light of the rather consistent practice in the Bible of using ב when there is an emphasis to be made of either penetration or hostility.

D. על

על is used with place names (7 times), common place-names (5 times), and persons (8 times) as destination. It bears its usual semantic emphasis of "on, upon, onto".

1. Place as destination (14).

a. Place name (7).

The distinction between simple and composite place names is kept here for the sake of consistency, but the choice is always semantically conditioned, irrespective of the type of place involved.

a. 1. Simple place name (1).

This is a prose passage.

וירדו על הערבה "And they (the waters) shall flow down to the Arabah" (Ez.47:8).

a. 2. Composite place names (6).

a. 2. 1. Prose (5).

וירד יהוה על הר סיני "And the Lord descended on Mt. Sinai" (Ex.19:20).

"The names occurring here are:

הר סיני "Mt. Sinai" (3)	Ex.19:11,10; Ne.9:13
ים המלח "Sea of Salt" (1)	Jos.3:16

ים הערבה "Sea of the Arabah" (1) Jos.3:16

a. 2. 2. Poetry (1).

כטל חרמון שיורד על הררי ציון "As the dew of Hermon which descends on the mountains of Zion . . . . (Ps.133:3).

b. Common noun (5).

b. 1. Prose (3).

וירדו שלושה מן השלושים ראש על הצֻר אל דויד "And three of the 30 chief men went down to the rock to David (at the cave of Adullam)" (1C.11:15).

The nouns occurring here are:

הר "mountain" (1)	Jd.11:37
לשכה "chamber" (1)	Jer.36:12
צֻר "rock" (1)	1C.11:15

One of these passages, Jd.11:37, has a difficulty, requiring some comment:

ואלכה וירדתי על ההרים "That I may leave and go down on the mountains (and bewail my virginity, I and my friends)".

The difficulty is obvious, and several solutions have been propounded: a) Koehler,[33] following Eissfeldt,[34] H.Bauer,[35] and G.R.Driver in his earlier article[36] on ירד,

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[33] KB, ;.401.

[34] O.Eissfeldt, Baal-Zephon (1932) 3 (cited in KB p.401).

[35] H.Bauer, OLZ 37 (1934) 241.

[36] G.R.Driver PEQ 79(1947) 123-6. In this article Driver maintains that ירד mostly means "go down", but that it sometimes means "go up and down", postulating that ירד

suggested that ירד may sometimes mean "go up" as well as "go down", and that this passage should be so read. b) Driver, in a later article,[37] changed his view on the matter, feeling that ירד doesn't mean "go up", but "go down-country = south".[38] Discussing this passage, he offers two possible solutions: (1) that she may have gone in a southerly direction, or (2), that of Burney,[39] that "Mispah, the name of the place where her family lived, means 'place of outlook', and 'hence we may infer that the city was situated on some eminence or spur of the Gilead-range overlooking a wide prospect.[40] Jepthah's daughter then would probably go downhill in whatever direction she went in search of some isolated spot 'among the hills'."

b. 2. Poetry (2).

שיורד על פי מדותיו "(As the fine oil) which runs down on the collar of his garment" (Ps.133:2b).

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originally meant "to travel in hilly country".

[37] G.R.Driver, ZAW 69 (1957) 74-77.

[38] W. Leslau, ZAW 74 (1962) 322-3, in a note concerning Driver's article in the same journal (cf previous note), points out that the Ethiopian dialects of Gurage and Harari show a similar usage: The root meaning "to go down" is also used for going south or west, and the root meaning "to go up" is also used for going north or east.

[39] Burney, Judges p.307 (cited by Driver).

[40] Quoting Burney, ibid.

The other noun found here is גז "mown grass" (Ps.72:6).

c. Pronoun (1).

This occurs in a prose passage from Exodus. והר סיני עשן כלו מפני אשר ירד עליו יהוה באש "And the whole of Mt. Sinai smoked because the Lord descended on it in the fire" (Ex.19:18).

2. Person as destination (8).

As is the case elsewhere, the person may be expressed as a proper name, as a common noun, as a pronoun. In two instances a particular part of the body is given as the specific goal. In each instance the basic meaning of "on, onto" is evident.

a. Proper name (1).

This is a poetic passage from Isaiah, with hostile emphasis: הנה תרד על אדום ועל עם חרמי למשפט "Behold, it (God's sword) will descend for judgment upon Edom and the people which I have put under the ban" (Is.34:5).

b. Common noun (1).

This occurs in a prose passage from Numbers: וברדת הטל על המחנה לילה ירד המן עליו "And when the dew descends on the camp at night, the Manna also will come down on it (Nu.11:9).

c. Pronoun (4).

All are prose passages.

c. 1. Beneficial descent (1).

This appears in Nu.11:9, cited immediately above.

c. 2. Hostile descent (3).

מחר רדו עליהם "Tomorrow go down against them" (2C.20:16).[41]

d. Specific body part (2).

Both are poetic.

d. 1. Beneficial descent (1).

כשמן הטוב על הראש ירד על הזקן "As fine oil on the head which flows down on the beard . . . . " (Ps.133:2).

d. 2. Hostile descent (1).

ועל קדקדו חמסו ירד "And his violence shall descend on his own pate" (Ps.7:17).

3. Animal as destination (2).

Both are prose passages.

וירד העיט על הפגרים "And the birds of prey descended on the carcasses" (Gn.15:11).[42]

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[41] Cf also Ex.9:19 and Dt.28:24.

[42] The other example is Ex.9:19, in which the pronoun "on them" includes both men and animals.

Part 2

COMPARISON OF THE USE OF THE VERBAL COMPLEMENT AND THE VARIOUS PREPOSITIONAL COMPLEMENTS

I Place as destination.

1. Place name.

The statistics as given in the descriptions of the individual complement types are:

Simple Place Names	Composite Place Name
Verbal Complement - 42 = 93%	Verbal Complement - 0
אל - 1 = 2+%	אל - 7 = 50%
ל - 1 = 2+%	ל - 0
ב - 0	ב - 1 = 7%
על - 1 = 2+%	על - 6 = 43%

The preference for the verbal complement when simple place names are the destination is quite evident from the above statistics. The single occurrence of the ל with simple place names is in 2nd Chronicles, in accordance with the consistent findings elsewhere that ל with place names appears only in Ezra-Nehemiah and Chronicles. Thus outside of Ezra-Chronicles, the probability of finding the verbal complement with simple place names is 42/44 = 96%.

With composite place names the verbal complement is not used at all here, nor is the ל. The single occurrence of ב in Jb.17:16 involves coming into the "hands of Sheol", i.e., the power and authority of Sheol. ב is the complement type regularly employed when coming into the hands (or power) of someone is in question.

In the six occurrences of על, the meaning is "down to, onto". This in itself is not necessarily unique when one considers the meaning of the verb. It is also true that the other complement types such as אל or the verbal complement can well be translated as "down to" in combination with ירד. Nevertheless the על with ירד and other verbs has a distinctive usage which sets it off from the other complement types. It is used in situations in which the movement is directed downward steeply or vertically onto an object or person. Thus with ירד it is used of the Lord descending onto Mt. Sinai (Ex.19:11,18,20; Ne.9:13), of the dew descending onto the mountains of Zion (Ps.133:3), of the oil running down on to the collar of Aaron's garment (Ps.133:2), of the Lord coming down into a nation for judgment (Is.34:5) of the dew and manna descending on the camp (Nu.11:9), etc. The verbal complement and אל, on the other hand are not used of a descent onto something or someone.[43] Usually, also, the descent is less dramatic and steep than with על, only the descent into the depths or into Sheol being designated by the verbal complement or by אל (Ez.32:27; Ps.7:27; 30:10; 55:16; 107:26; Jb.7:9; 33:24). The characteristic steep descent onto the top of someone or something is emphasized with על also in other verbs with the meaning "to descend". Thus with נוח "to settle down on", על is used with place names and persons in the sense "to settle down on top of". Neither אל nor the verbal complement are used. With נחת "to descend", על is used with persons in a similar sense. Here also neither אל nor the verbal complement are employed. A like situation exists with נטף "to drip" and נפל "to fall". In the latter case, the verbal complement is used only in the set phrase נפל ארצה "to fall to the ground".

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[43] For Ex.19:20, see note 11.

Of the six passages in which על is used here with composite place names, four have the sense indicated above. The two others bear the meaning "down to", but there is no evident distinction in usage.

The figures, then, revised to account for the semantic distinctions of the ב and four of the occurrences of על, are: אל, 7 times (78%), על, 2 times (22%).

2. Common place-noun.

As is the case with other verbs, the picture here is not nearly as clear as with place names or with persons. The statistics are:

Verbal complement - 14
אל - 5
ל - 9
ב - 2
על - 5

All the occurrences of ב and ל show distinctive semantic emphases; the same is true for two of the occurrences of על. The ב, here as elsewhere, emphasizes the penetration of the destination; the ל, as shown on pp. 166-168, emphasizes the fact that the place noun is appropriate as a goal of the movement by virtue either of ownership or by the fact that the subject by the nature of things belongs at the destination.[44] With על, two passages involve a vertical descent to the top of an object, as is generally true with persons as well as place names.[45] In one, Ps.72:6, rain falls on the mown grass; in the other, Ps.133:2, the anointing oil flows down from the head of the priest onto his collar.

Thus the revised statistics are:

verbal complement - 14 = 63½%

אל - 4 = 23%

על - 3 = 13½%

Table 14 shows the usage of common place-nouns with אל, the verbal complement, and the three instances in which the על is equivalent to אל. The only clear pattern emerging from this table is the use of the verbal complement with בית in construct relationship with another noun. This is consistent with the use of בית with the other verbs as well.

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[44] Cf Ko.3:21, in which it is said that the spirit of man goes upward, while the spirit of the beast goes down to the earth.

[45] Ex.19:18, in which a pronoun appears as destination, also shows this same force of a vertical descent; God comes down from heaven to Mt. Sinai.

II Person as destination.

The statistics here are:

Verbal complement - 1
אֶל - 26
ל - 1
ב - 3
על - 8

It is once again evident that the אל is the usual complement type used when a person is the destination. The ב and על are both used only under specific semantic conditions. The one occurrence of the verbal complement here (1S.13:20) is totally unexpected, being a unique example among the verbs of motion.[46] As pointed out on p.162f it is possible that an אל was left out by haplography, or else that the author had in mind "the land of the Philistines" as in the LXX.

The three examples of ב(cf p.172.) involve hostile action. Two of them occur in close connection with אל in such a way as to clearly distinguish themselves from the אל. In Jd.7 Gideon and his men are camped by the Spring of Harod on the lower slopes of Mt. Gilboa with the enemy camped below them in the Jezreel valley to the north. In verse 9, God tells Gideon "up, go down against the camp" (ב). In verse 10 the Lord tells him that if he is afraid he and his man Purah are to go down to the camp (אל). This is merely a mission of reconnaisance for reasons of morale. Therefore אל is used. Again in verse 11 the Lord says that when he has taken heart and gained courage because of what he had heard, he is to get his "army" and go down against (ב) the camp of the enemy. Then finally, when the secret mission of Gideon and Purah is described in the latter portion of verse 11ff, they are said to go down to the outposts (אל).

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[46] Excepting, of course, the so-called datival suffix which occurs only in poetry. Cf p.43.

Of the eight examples in which על is used, five involve a vertical descent from heaven onto a person; Ex.9:19 --hail on men and animals; Nu.11:9 (twice) -- dew and manna coming down upon the camp; Dt.28:24 -- dust shall come down from heaven in place of rain upon God's people if they turn from Him; Is.34:5-- God's sword descends from heaven upon Edom.[47] In the three remaining cases, there is also a vertical or nearly vertical descent in view again to the top of someone. In Ps.7:17 the violence of the wicked will descend on his own pate. In Ps.133:2 the anointing oil flows down from the head of the priest onto his beard. In the eighth case, 2C.20:16, the descent against the enemy which will come up the valley is apparently a rather steep one, since in verse 24, when they come to the spot from which they undoubtedly intended to descend, it is called the "Overlook of the Wilderness", המצפה למדבר. From this spot they are able to look down and see the grisly results of the internecine conflict which the Lord had brought upon the enemy. In contrast to this, the descent of Gideon was down a gentle slope and אל is used.

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[47] That the people of Edom are in view is evident from the parallelism of "Edom" with "people".

Thus the אל is used virtually exclusively unless there is a distinct semantic reason for using another preposition.

Chapter 6

עבר

"TO PASS OVER, CROSS OVER"

עבר differs from the other verbs studied in that it is frequently used transitively, the objective complement indicating what is crossed or passed over. This objective complement is used most frequently for physical objects, but this usage is also carried over into the metaphorical realm in the sense of a transgressing of certain boundaries (laws, commandments) set by God.

In the physical sense it is used 69 times with a noun or pronoun of the place crossed or passed over. In 51 of these 69, place names are found. An example is, קום עבר את הירדן הזה "Come, cross over this Jordan" (Jos.1:2).

A person is found but once as the objective complement, ויעבר את הכושי "And he overtook the Cushite" (2S.18:23).

The metaphorical usage, "To transgress", is found 18 times. Transgressed are פי יהוה "the word of the Lord", הברית "the covenant", המצוה "the commandment", and התורה "the Law". An example is, ויעברן את בריתו את כל אשר צוה משה "And they transgressed His covenant, all that Moses (the servant of the Lord) had commanded" (2K.18:12).[1]

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[1] Further details are given in Table 22, Appendix D.

Part 1

DESCRIPTION OF THE USES OF THE VERBAL AND THE PREPOSITIONAL COMPLEMENTS

I Verbal Complement.

This intransitive use is not as common as is the transitive. Place names as destination account for 24 of the 27 occurrences, common place-nouns occurring only twice. The datival suffix accounts for the remaining example.

Here also the ה directive has a frequency of occurrence of 80% in the Pentateuch over against 47% for all the other prose passages. Table 6 gives details.

1. Place as destination (26).

a. Place name (24).

a. 1. Simple place name (18).

a. 1. 1. With ה directive (12).

a. 1. 1. a. Anarthrous (11).

a. 1. 1. a. 1. Prose (10).

ויעבר יורם צעירה וכל הרכב עמו "And Joram went over to Zair with all his chariots" (2K.8:21).

The nouns found here are:

אבל "Abel" (1)	2S.20:14
חצרון "Hezron" (1)	Jos.15:3
לוז "Luz" (1)	Jos.18:13

לכיש "Lachish" (1)	Jos.10:31
עגלון "Eglon" (1)	Jos.10:34
עצמון "Azmon" (2)	Nu.34:4; Jos.15:4
צן "Zin" (2)	Nu.34:4; Jos.15:3
צעיר "Zair" (1)	2K.8:21

a. 1. 1. a. 2. Poetry (1).

עברו תרשישה "Pass over to Tarshish" (Is.23:6).

a. 1. 1. b. Arthrous (1).

This is a prose passage.

ויעבר המלך הגלגלה "And the king went over to Gilgal" (2S.19:41).

a. 1. 2. Without ה directive (6).

a. 1. 2. a. Anarthrous (4).

a. 1. 2. a. 1. Prose (3).

ויעבר תמנה "And it (the boundary) passes over to Timnah" (Jos.15:10).

The nouns found here are:

חצרון "Hezron" (1)	Jos.15:3
לבנה "Libnah" (1)	Jos.10:29
תמנה "Timnah" (1)	Jos.15:10

a. 1. 2. a. 2. Poetry (1).

עברו כלנה "Pass over to Calneh" (Am.6:2).

a. 1. 2. b. Arthrous (2).

a. 1. 2. b. 1. Prose (1).

ויעבר את המלך הירדן "And he went with the king to the Jordan" (2S.19:32).

a. 1. 2. b. 2. Poetry (1).

ובאר שבע לא תעברו "And do not go over to Beersheba" (Am.5:5).

a. 2. Composite place name (6).

All occur in prose passages and are anarthrous.

a. 2. 1. With ה directive (1).

אתם עברים את הירדן ארצה כנען "You shall cross the Jordan to the land of Canaan" (Nu.35:10).

a. 2. 2. Without ה directive (5).

ויעברו משם הר אפרים "And they passed over from there to the mountains of Ephraim" (Jd.18:13).

The nouns appearing here are:

ארץ גד וגלעד "the land of Gad and Gilead"	(1)	1S.13:7
ארץ כנען "the land of Canaan"	(1)	Nu.32:32
בית מעכה "Beth Maachah"	(1)	2S.20:14
הר אפרים "the mountain of Ephraim"	(1)	Jd.18:13
הר הבעלה "Mt. Baalah"	(1)	Jos.15:11

b. Common place-noun as destination (2).

All are prose passages.

b. 1. With ה directive (1).

ויעברו בתוך הים המדברה "And they crossed through the sea to the desert" (Nu.33:8).

b. 2. Without ה directive (1).

ויעבר דוד העבר "And David went over to the other side" (1S.26:13).

2. Person as destination (1).

This is the "dative suffix" which occurs only in poetry, and is discussed on p.43, where there are 14 examples of this use.

כי עונתי עברו ראשי "For my iniquities have passed over my head (as a burden too heavy for me to bear)" (Ps.38:5).

There is one further passage that possibly belongs here. In Jd.11:29, the MT reads, וממצפה גלעד עבר בני עמון "And from Mizpah Gilead he (Jepthah) passed over to the Ammonites". If this reading is correct, then this is a virtually unique example of such a construction. Kittel[2] notes that 12 MSS read אל בני עמון, which is very likely the true reading in view of the consistent use of אל with persons of destination.

II Prepositional Complement.

A. אל

אל is used 14 times with place of destination, 10 of these being place names. In 10 other passages it is used with persons who are the goal of the movement.

1. Place as destination (14).

All are prose passages.

a. Place name (10).

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[2] BH.

a. 1. Simple place name (1).

ויעבר אלישע אל שונם "And Elisha went to Shunem" (2K.4:8).

a. 2. Composite place name (9).

אתם עברים את הירדן אל ארץ כנען "You shall cross the Jordan to the land of Canaan" (Nu.33:51).

The names appearing here are:

ארץ כנען	"Land of Canaan" (1)	Nu.33:51
ברכת המלך	"Pool of the King" (1)	Ne.2:14
גבול הארכי	"territory of the Archites" (1)	Jos.16:2
כתף בית חגלה	"shoulder of Beth-Hoglah" (1)	Jos.18:19
כתף הר יערים	"shoulder of Mt. Jearim" (1)	Jos.15:10
כתף מול הערבה	"shoulder opposite the Arabah" (1)	Jos.18:18
מי עין שמש	"waters of Ein Shemesh" (1)	Jos.15:7
ערבות יריחו	"plains of Jericho" (1)	Jos.4:13
שער העין	"Gate of the Fountain" (1)	Ne.2:14

b. Common noun (4).

All are prose passages.

מי יעבר לנו אל עבר הים "Who will go for us to the other side of the sea?" (Dt.30:13).

The nouns found here are:

ארץ "land" (3)	Nu.32:7; Dt.27:2; Jos.22:19
עבר "the other side" (1)	Dt.30:13

2. Person as destination (10).

The persons may be expressed as a proper noun, as a common noun, or as a pronoun. The mode of expression does not affect the strong preference for אל when persons are the goal.

All are prose passages.

a. Proper noun (4).

ויעבר יפתח אל בני עמון להלחם בם "And Jephah went over to the Ammonites to make war against them" (Jd.11:32).[3]

b. Common noun (4).

לכה ונעברה אל מצב הפלשתים "Come, let us go over to the outpost of the Philistines" (1S.14:1).[4]

c. Pronoun suffix (2).

ויעבר אליהו אליו וישלך אדרתו אליו "And Elijah went over to him (Elisha) and cast his mantle on him" (1K.19:19).[5]

B. ל

The ל is used a total of only four times with עבר,

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[3] Cf also Jd.12:3; 1S.27:2; Jer.41:40. It is highly likely that Jd.11:29 also belongs in this list (cf the discussion on p.190.

[4] Cf also 1S.14:4,6,8.

[5] The other passage is Gn.31:52.

once with a common place-noun, thrice with מלחמה "battle".

1. Common place-noun as destination (1).

This is found in the expression ל . . . מ "from . . . to": ויהי הרצים עברים מעיר לעיר"And the runners went from city to city" (2C.30:10).

2. Noun of activity,מלחמה "battle, warfare" (3).

כארבעים אלף חלוצי הצבא עברו לפני יהוה למלחמה "About 40,000 men equipped for battle crossed over before the Lord to battle" (Jos.4:13).[6]

C. ב

The most prominent use of the ב is to indicate the sphere of the movement, the territory traversed. As such it is used 9 times with place names,[7] 35 times with common place-nouns,[8] and 4 times with groups of people.[9] But the

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[6] Cf also Nu.32:27,29.

[7] ועברתי בארץ מצרים בלילה "And I will pass through the land of Egypt tonight" (Ex.12:12). Cf also Gn.41:46; 1S.9:4 (4 times): 2S.15:23; 19:19; Is.10:28 (the only poetic passage).

[8] כי תעבר במים אתך אני "For when you pass through the waters, I am with you" (Is.43:2). The references are:
a) Prose:
Gn.12:6
Lv.26:6
Nu.13:32
Nu.14:7
Nu.20:17(thrice)
Nu.20:18,21
Nu.21:22,23
Dt.2:4,27
Dt.29:15
Jos.18:9
Jd.11:17, 19,20
1K.18:6
Ez.9:5
Ez.14:17
Ez.29:11 (twice)
Ez.39:14,1 15
b) Poetry:
Is.8:21
Is.34:10
Is.43:2
Is.62:10
Jer.2:6
Jer.51:43
Jl.4:17
Zc.10:11
Ps.66:6
Ps.84:7

[9] ויעבר בכל שבטי ישראל אבלה "He passed through all the tribes of Israel to Abel" (2S.20:14). Cf also 1K.22:36;

ב is also used to introduce the destination of the movement, four times with place names, not at all with common place-nouns, once with persons, and twice in one passage in which a covenant is entered into. Only the latter use, that of introducing the destination will be formally considered here.

1. Place name as destination (4).

The ב emphasizes the penetration of the goal, and is translatable as "into".

a. Prose (3).

בעברו בירדן נכרתו מי הירדן "When it (the ark) went into the Jordan, the waters of the Jordan were cut off" (Jos.4:7).

The nouns appearing here are:

(ה)ירדן	"Jordan"	(2)	Jos.3:11; 4:7
שכם	"Shechem"	(1)	Jd.9:26

b. Poetry (1).

פדה נפשי מעבר בשחת "He saved my soul from going into the pit" (Jb.33:28).

2. Person as destination (1).

The ב has here, predictably enough, the sense of hostility.

This is a poetic passage from the Psalms:

Ez.5:17; Na.2:1 (the only poetic passage). The latter two passages have also the element of hostility. A flock of sheep is the destination in Gn.30:32.

כירוח עברה בו ואיננו "When the wind blows against it, it is gone" (Ps.103:16).[10]

3. With ברית "covenant" and אלה "oath" (2).

This also is one of the characteristic uses of the ב, that of entering into an agreement. The passage in question is prose: לעברך בברית יהוה אלהיך ובאלתו "That you may enter into a covenant and oath with the Lord your God" (Dt.29:11).

D. על

The most frequent usage of the על is not to designate the goal of the movement, but rather the passing by or over of a place or person. As such it is used once with place names to indicate the territory passed by,[11] 14 times with common place-nouns, to indicate the place passed by (10), the place on which the subject passes by (2), and the place passed over (2),[12] 13 times with the person(s) passed by.[13] These passages are not formally considered here since they do not actually designate the goal of the movement. There are, however, 12 passages in which the goal is designated. In all of these the destination is a person or a group of persons.

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[10] The grass represents man as a transitory being.

[11] This is a poetic passage: כל עבר על בבל יְשׁם "Whoever passes by Babel will be appalled" (Jer.50:13).

[12] a. Place passed by:
1) Prose: 1K.9:8; Jer.19:8; 22:8; 33:13; 49:17; 1C.29:30; 2C.7:21.
2) Prose: Jer.18:16; Ze.2:15; Pr.24:30.
b. Place on which subject passes by: והוא עבר על החומה "And he was passing by on the wall: (2K.6:30). Cf also 2K.6:26.
c. Place passed over.
1) Prose: Nu.6:5.
2) Poetry: Is.54:9.

1. "To pass over to", "come to" (=אל) (2).

a. Prose (1).

וירא את המלך ואת עבדיו עברים עליו "And he saw the king and his men coming over to him" (2S.24:20).

b. Poetry (1).

עליך יעברו ולך יהיו "To you shall they come, yours shall they be" (Is.45:14).

2. "To come upon someone while passing by" (3).

All are prose passages.

ואעבר עליך ואראך מתבוססת בדמיך "As I passed by, I saw you wallowing in blood" (Ez.16:6).[14]

3. "To come onto" (7).

a. Prose (4).

או איש אשר תעבר עךיו רוח קנאה "Or a man on whom the spirit of jealousy has come" (Nu.5:30).[15]

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[13] a. Person passed by (7): All are prose: Jd.9:25; 2S.15:18(twice); 2K.4:9; Job 9:11; 1C.29:30(twice).
b. Person passed over (6): 1) Prose: Jon.2:4; Zc.9:8; 2) Poetry: Ps.42:8; 88:17; Ps.124:4,5.

[14] Cf also Gn.18:5 and Ez.16:8.

[15] Cf also Nu.5:14(twice) and Dt.24:5.

b. Poetry (3).

ויעבר עלי מה "Come upon me what may" (Job 13:33).[16]

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[16] Cf also Na.3:19 and Th.4:21.

Part 2

COMPARISON OF THE USE OF THE VERBAL COMPLEMENT AND THE VARIOUS PREPOSITIONAL COMPLEMENTS

I Place as destination.

1. Place name.

The statistics as given in the descriptions of the individual complement types are:

Simple Place Name	Composite Place Name
Verbal Complement - 18	Verbal Complement - 6
אל - 1	אל - 9
ל - 0	ל - 0
ב - 4	ב - 0
על - 0	על - 0

a. Simple place name.

The ב is distinguished semantically from both אל and the verbal complement. It indicates and emphasizes penetration, and is translated "into". This leaves only אל and the verbal complement without semantic distinction from one another. The verbal complement is, however, greatly preferred, the probability of its occurring over against אל being 95%.

b. Composite place name.

Here the אל is preferred with a probability of 60%

as against 40% for the verbal complement. The four occurrences of the verbal complement are of the type . . . ארץ "land of . . . " (3 times) and . . . הר "mountain(s) of . . . ."

2. Common noun.

The statistics are:

verbal complement - 2
אל - 4
ל - 1
ב - 0
על - 0

There are no semantic distinctions evident between the verbal complement and the אל. Their use with the various nouns of destination agrees, however with the overall pattern:

a) מדבר "wilderness is here used with the verbal complement. It is always so used elsewhere, unless a particular emphasis is required for which ב or על must be used.

b) ארץ "land" is here used three times with אל. It is consistently so used elsewhere as well, again excepting peculiar semantic situations.

The word עבר "the other side" occurs twice here, once with the verbal complement, once with אל. It is not used with the other verbs of motion.

II Person as destination.

The statistics are:

verb l complement - 1[17]

אל - 11[17]

ל - 0

ב - 1

על - 12

As with the other verbs, there is virtually no ambiguity here, the אל being the regular complement type except for special semantic conditions. The single occurrence of the verbal complement is as a "dative suffix" in a poetic passage. The ב has its normal emphasis of hostility ("against") when used with persons. The על in 10 passages means "to come upon" or "to come onto" someone. Only in two cases is the על apparently equivalent to the אל. The only ambiguity then, is between אל and two occurrences of על, the probability for the appearance of אל being 85%, while for על the probability is 15%.

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[17] Accepting the reading אל בני עמון for Jd.11:29. Cf p.190.

Chapter 7

עלה

QAL

"TO GO UP, ASCEND"

Part 1

DESCRIPTION OF THE USES OF THE VERBAL AND THE PREPOSITIONAL COMPLEMENTS

I The Verbal Complement

The types of destination occurring here are place names (58 times) and common place-nouns (51 times). The "dative suffix" does not occur with עלה. In one passage the objective complement occurs with the "nota accusativi".

As is the case with the other verbs, the relative frequency rate of the use of the ה directive is much greater in the Pentateuch than elsewhere, being 70% in the Pentateuch and only 24% elsewhere. The details are given in Table 7.

1. Place name (58).

a. Simple place name (33).

a. 1. With ה directive (14).

All are prose passages.

a. 1. 1. Anarthrous (12).

ויעל יהושע וכל ישראל עמו מעגלונה[1] חברונה "And Joshua and all Israel with him went up from Eglon to Hebron" (Jos.10:36).

The nouns appearing here are:

אדר "Addar" (1)	Jos.15:3
אפק "Aphek" (1)	1K.20:26
בעלה "Baalah" (1)	1C.13:6
גשן "Goshen" (1)	Gn.46:29
דבר "Debir" (1)	Jos.5:7
חברון "Hebron" (2)	Jos.10:36; 2S.2:1
כרמל "Carmel" (1)	1S.25:5
שכם "Shechem" (1)	Jd.21:29
שעיר "Seir" (1)	Jos.12:7
תמנה "Timnah" (2)	Gn.38:12,13

a. 1. 2. Arthrous (2).

ויעל אברם ממצרים . . . הנגבה "And Abram . . . went up from Egypt to the Negev" (Gn.13:1).

The nouns found here are:

(ה)גבעה "Gibeah" (1)	1S.23:19
(ה)נגב "the Negev" (1)	Gn.13:1

a. 2. Without ה directive (19).

a. 2. 1. Anarthrous (12).

a. 2. 1. a. Prose (10).

ופלשתים עלו יזרעאל "And the Philistines went up to Jezreel"

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[1] Note the ה "directive" after מן. This phenomenon has been noted in Gesenius' *Grammar*, p.250.

(1S.29:11).

The nouns occurring here are:

יזרעאל	"Jezreel" (1)	1S.29:11
יפיע	"Japhia" (1)	Jos.1 :12
ירושלם	"Jerusalem" (5)	2S.19:35; 1K.12:28; 2K.16:5; 2K.24:10 Is.7:1
פנואל	"Pnuel" (1)	Jd.8:8
שעיר	"Seir" (1)	Jos.11:17
שמרון	"Samaria" (1)	2K.17:5

a. 2. 1. b. Poetry (2).

כי המה עלו אשור "For they have gone up to Assyria" (Hos.8:9)

The nouns found here are:

אשור	"Assyria" (1)	Ho.8:9
ציון	"Zion" (1)	Jer.31:6

a. 2. 2. Arthrous (7).

a. 2. 2. 1. Prose (6).

וקום עלה העי "Come, go up to Ai" (Jos.8:1).

The nouns appearing here are:

(ה)מצפה	"Mizpeh" (3)	Jd.20:3; 21:5,8
(ה)עי	"Ai" (3)	Jos.8:1,3,10

a. 2. 2. b. Poetry (1).

עלי הלבנון "Go up to Lebanon" (Jer.22:20).

b. Composite place name (25).

All are anarthrous and occur without ה directive.

b. 1. Prose (24).

עלה רמת גלעד "Go up to Ramoth Gilead" (2C.18:11).

The nouns found here are:

אבן בחן	"Eben Bohan" (1)	Jos.15:6
באר שבע	"Beersheba" (1)	Gn.26:23
בית אל	"Bethel" (8)	Gn.35:1,3; Jos.16:1; Jd.1:22; 20:18,31; 1S.10:3; 2K.2:33
בית חגלה	"Beth Hoglah" (1)	Jos.15:6
בית שמש	"Beth Shemesh" (1)	1S.6:9
גבעת בנימין	"Gibeah of Benjamin" (1)	1S.13:15
גבעת שאול	"Gibeah of Saul" (1)	1S.15:34
גי בן הנם	"Valley of Ben-Hinnom" (1)	Jos.15:8
הר נבו	"Mt. Nebo" (1)	Dt.32:49
הר צלמון	"Mt. Zalmon" (1)	Jd.4:12
מדבר יהודה	"desert of Judah" (1)	Jd.1:16
ראש הפסגה	"top of Pisgah" (2)	Dt.3:27; 34:1
רמת גלעד	"Ramoth Gilead" (3)	1K.12:12,29; 2C.18:11

b. 2. Poetry (1).

ואל תעלו בית און "And do not go up to Beth Aven" (Hos.4:15).

2. Common place-noun (46).

a. With ה directive (19).

All are prose passages.

ואעל ההרה "And I went up the mountain" (Dt.10:3).

The nouns occurring here are:[2]

במה "high place" (1)	1S.9:13
הר "mountain, hill country" (7)	Ex.24:12; Dt.1:24, 41,43; Dt.9:9; 10:1,3
יער "forest" (1)	Jos.17:15
עיר "city" (1)	Jos.6:20
ראש "top" (1)	Ex.17:10
שמים "heaven" (7)	Dt.30:12; Jos.8:20; Jd.13:20; 20:40; 1S.5:12; 2K.2:11; Jer.51:53
שער "gate" (1)	Dt.25:7

b. Without ה directive (27).

b. 1. Prose (15).

ויעל בית יהוה "And he (Hezekiah) went up to the house of the Lord" (2K.19:14).

The nouns found here are:[2]

בית "house" (9)[3]	Jd.14:19; 2K.19:14; 20:5,8; 23:2; Is.37:14; Jer.26:10 2C.29:20; 34:30

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[2] Further information on the environment of these nouns is given in Table 16, (Appendix B).

[3] All examples are construct with nouns following. This is consistent with the use of בית with the other verbs

במה	"high place" (2)	1S.9:14,19
הר	"mountain" (1)	Hg.1:8
מרום	"height" (1)	2K.19:23
עיר	"city" (1)	1S.9:14
שער	"gate" (1)	Ru.4:1

b. 2. Poetry (12).

כאנשי מלחמה יעלו חומה "Like men of war they scale the wall" (Jl.2:7).

The nouns occurring here are:[4]

בית	"house" (1)[5]	Is.38:22
במה	"high place" (1)	Is.15:2
הר	"mountain" (1)	Ps.104:18
חומה	"wall" (1)	Jl.2:7
יציע	"bed" (1)	Gn.49:4
מרום	"height" (1)	Is.37:24
משכב	"bed" (1)	Gn.49:4
עיר	"city" (1)	Pr.21:22
שמים	"heaven" (4)	Is.14:13; Am.9:2; Ps.107:26: Pr.30:4

c. Pronoun suffix (1).

This is in a poetic passage from Isaiah.

ופריץ חיות בל יעלנה "And the voracious beast shall not come up on it" (Is.35:9).

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of motion.

[4] For Is.60:7, cf note 26.

[5] See note 4.

NOTE on the Use of עלה with the Objective Complement.

There is one passage in which the nota accusativi is used with עלה: עלו זה בנגב ועליתם את ההר "Go up into the Negev there, and climb the mountains" (Nu.13:17).

II Prepositional Complement.

The prepositions considered here are אל, ל, ב, על.

A. אל

אל is used 18 times with place names, of which 4 are simple, 14 composite. Common place-nouns appear in 20 passages and persons in 36.

1. Place as destination (39).

a. Place name (18).

a. 1. Simple place name (4).

All are prose passages.

a. 1. 1. Anarthrous (3).

ויעלו מבני ישראל. . .אל ירושלם "And there went of the people of Israel . . . to Jerusalem" (Ezr.7:7).

The names appearing here are:

דמשק "Damascus"	(1)	2K.16:9
ירושלם "Jerusalem"	(2)	Zc.14:17; Ezr.7:7

a. 1. 2. Arthrous (1).

ויעל מלאך יהוה מן הגלגל אל הבכים "And the Angel of the Lord went up from Gilgal to Bochim" (Jd.2:1).

a. 2. Composite place name (14).

a. 2. 1. Prose (13).

ויעל אל הר סיני "And he went up to Mt. Sinai" (Ex.34:4).

The names found here are:

הר נבו	"Mt. Nebo" (1)	Dt.34:1
הר סיני	"Mt. Sinai" (3)	Ex.19:23; 34:2,4
הר העברים	"Mts. of Abarim" (2)[6]	Nu.27:12; Dt.32:49
הר ההר	"Mt. Hor" (2)	Nu.20:27; 33:28
כתף יריחו	"shoulder of Jericho" (1)	Jos.18;12
קרית יערים	"Kirjath Jearim" (1)	1C.13:6
ראש הכרמל	"top of Carmel" (1)	1K.18:42
רמת גלעד	"Ramoth Gilead" (2)	2C.18:2,28

a. 2. 2. Poetry (1).

יעורו ויעלו הגוים אל עמק יהושפט "Let the nations be aroused and go up to the valley of Jehoshaphat" (Jo.4:12).

b. Common place-noun (20).

b. 1. Prose (16).

ושאול עלה אל ביתו גבעת שאול "But Saul went up to his house in Gibeah of Saul" (1S.15:34).

The nouns appearing here are:

ארץ	"land" (2)	Ex.33:1; Jer.35:11
בית	"house" (2)	1S.15:34; 1K.9:24
הר	"mountain" (4)	Ex.24:13;15,18: Dt.17:8

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[6] This refers to the northwestern mountains of Moab (KB 1953 , p.678).

חרבה "dry land" (1)	Jos.4:18
מזבח "altar" (2)	Lv.2:12; 2K.23:9
מקום "place" (1)	Nu.14:40
נוה "sheepfold" (1)	Jer.50:44
ראש "top" (3)	Nu.14:40,44; Jos.15:8

a. 2. Poetry (4).

לכו ונעלה אל הר יהוה ואל בית אלהי יעקב "Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob" (Mi.4:2).

The nouns occurring here are:

בית "house" (2)	Is.2:3; Mi.4:2
הר "mountain" (2)	Is.2:3; Mi.4:2

c. Pronoun suffix (1).

This appears in a prose passage from Ezekiel. ובמעלות אשר יעלו אליו "And by the steps [7] which led up to it . . . " (Ex.40:49).

2. Person as destination (36).

As usual, the person may be expressed as a proper noun, as a common noun, or as a pronoun suffix. The interrogative pronoun also occurs once.

a. Proper noun (15).

All are prose passages.

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[7] במעלות has been variously interpreted, but that which is pertinent to the present study, the יעלו אליו, is not affected by the difficulty in the במעלות.

ותעל שועתם אל האלהים "And their cry went up to God" (Ex.2:23).[8]

b. Comon noun (7).

b. 1. Prose (6).

ועלתה יבמתו השערה אל הזקנים "Then his brother's widow shall go up to the elders at the gate" (Dt.25:7).[9]

b. 2. Poetry (2).

עלה עליה ואל יושבי פקוד "Go up against it and against the inhabitants of Pekod" (Jer.50:21).[10]

c. Pronominal suffix (12).

All are prose passages.

ויעל אליו "And he went up to him" (2K.1:9).[11]

d. Interrogative pronoun (1).

This is a prose passage from 1st Samuel.

ואל מי יעלה מעלינו "And to whom shall it (the ark) go up from us?" (1S.6:20).

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[8] Cf also:
Ex.19:3,24 Jd.1:1 1S.7:7 1S.23:19 2K.22:4
Ex.24:1 Jd.20:30 1S.10:3 2S.5:19 Jer.49:28
Ex.32:30 Jd.21:5,8

[9] Cf also: Gn.44:24; 45:9; Nu.13:31; Jos.15:15.

[10] Cf also Jer.49:31.

[11] Cf also:
Ex.24:12 Jos.10:4,6 Jd.12:3 Jd.16:18 1S.14:9,12
Dt.10:1 Jd.4:5 Jd.16:5 Jd.20:23

B. ל

ל is used only once with place name as destination and only three times with common place nouns. The single occurrence with a place name is in Ezra, in keeping with usage elsewhere that ל with place names appears virtually exclusively in Ezra-Chronicles. Though persons occur with ל a total of nine times, it is always datival, and only once is the person the actual destination. Nouns of activity (מלחמה "war", צבא "war", and משפט "judgment") account for the remaining uses of ל with destination.

1. Place as destination (5).

a. Place name (2).

This is a simple place name and occurs in prose.
ויעל ירושלם "Let him go up to Jerusalem" (Esr.1:3).

b. Common noun (3).

b. 1. Prose (1).
עלי לשמים לביתך "Go up to your house in peace" (1S.25:35).
b. 2. Poetry (2).
עלית למרום "You have gone up to the heights" (Ps.68:19).
The other noun is שמים "heaven" (Job.20:6).

2. Person as destination (1).

This is a dative of disadvantage and occurs in a poetic passage: אנוח ליום צרה לעלות לעם יגודנו "I will calmly wait for the day of trouble to come up against the people who have been attacking us" (Ha.3:16).

3. Noun of activity (7).

These have a telic emphasis.

a. מלחמה "battle" (4).

All are prose.

אז יעלה רצין מלך ארם . . . ירושלם למלחמה "Then Rezin the king of Syria . . . went up against Jerusalem to make war" (2K.16:5).[12]

b. משפט (1).

This is in a prose passage from Judges:

ויעלו אליה בני ישראל למשפט "And the people of Israel went up to her for judgment" (Jd.4:5).

c. צבא "battle" (2).

Both are prose passages from Joshua:

ולא אמרו לעלות עליהם לצבא "And they no longer spoke of going against them in battle" (Jos.22:3).[13]

C. ב

The primary emphasis with ב is once again that of penetration, often involving hostility. It is used relatively often with עלה, being found six times with place names, 19 times with common place-nouns once with a numeral and ten times with persons. In addition to these uses with destinations, the ablatival use is found five times.

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[12] Cf also: Jd.20:18; 1K.20:26; Is.7:1.

[13] Cf also Jos.22:12.

1. Place as destination (29).

a. Place name (6).

a. 1. Simple place name (4).

All are prose.

a. 1. 1. Anarthrous (2).

ויעלו ביהודה ויבקעוה "And they came up into and invaded Judah" (2C.21:17).

The other passage, Is.7:6, also contains the name "Judah".

a. 1. 2. Arthrous (2).

ויעלו בנגב "And they entered the Negev (to spy out the land)" (Nu.13:22).

The other passage, Nu.13:17, also contains the name "the Negev".

a. 2. Composite place name (2).

a. 2. 1. Prose (1).

ויעל בבעל פרצים "And they went up against Baal-Perzaim" (1C.14:11).[14]

a. 2. 2. Poetry (1).

ועלו משעים בהר ציון לשטף את הר עשו "And deliverers shall go up to Mt. Zion to judge the mountain of Esau" (Ob.21).

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[14] For further comments on this passage with regard to the penetrative force of the ב, cf part 2.

b. Common noun (19).

b. 1. Prose (13).

וכן יעשה שנה בשנה מדי עלתה בבית יהוה "And this he did year by year, whenever she went up into the house of the Lord" (1S.1:7).

The nouns found here are:

בית "house" (1)	1S.1:7
גורל "inheritance" (1)	Jd.1:3
הר "mountain, hill country" (5)	Ex.19:12,13; Dt.5:5; Jos.16:1; Jos.18:12
מספר "list, account"[15] (1)	1C.27:24
מרכבה "chariot" (2)	1K.12:18//2C.10:18
פרץ "breach" (1)	Ez.13:5.

An interesting example of the special penetrative force of the preposition ב is its use with הר, mountain.

In Ex.9:12,13, Moses is told to set bounds for the people around Mt. Sinai and to forbid them to go up into the mountain (עלה בהר), or to touch its border. The emphasis of the ב here seems to be on the penetrating of the holy boundary. Later, after Moses had received the Law orally, a representative group[16] were allowed to penetrate that boundary, going (Ex.24) partially up the mountain, to wait while Moses received the stone tablets. In Dt.5:5, Moses, in the covenant renewal ceremony,[17] reminds the people how they had been afraid to go into the mountain (עלה ב) because of the awesomeness of the presence of God.[18] Later, in Ps.24:3 the question is asked: מי יעלה בהר יהוה "Who can ascend the mountain of the Lord, (and who can stand in the place of His holiness)?" Here the unworthiness of normal man to penetrate the area of God's particular presence is in view, as in the Exodus and Deuteronomy passages.

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[15] The usual meaning for מספר is "number", which does not fit well into the sentence: ולא עלה המספר במספר דברי הימים למלך דויד "And the count (census) did not enter the "number" of the chronicles of King David". The usual emendation is to ספר "book". But KB, (1953), p.544 list the meaning "tale" for מספר in Jd.7:15. It would not be impossible for the word to mean "account" in the passage above.

b. 2. Poetry (6).

מי יעלה בהר יהוה "Who shall go up into the mountain of the Lord?" (Ps.24:3). This verse has been discussed immediately above.

The names appearing here are:

בית "house" (2) Jl.2:9; Jb.6:18

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[16] Cf the emphatic המה, verse 13, also Ex.24:1,2,9-18.

[17] M.Kline TGK p.20,28,29ff.

[18] In Ex.19:23, Moses tells God that he is sure the people are thoroughly empressed with the holiness of the mountain, and that they will not ascend Mt. Sinai (עלה אל הר סיני). In the three occurrences of Mt. Sinai with עלה, אל is always used).

הר "mountain" (1)	Ps.24:3
חלון "window" (1)	Jer.9:20
סורה[19] "terrace wall"(?)(1)	Jer.5:10
תמר "palm tree" (1)	Ct.7:9

c. Numeral (1).

This occurs in a prose passage from 2nd Samuel: האעלה באחת ערי יהודה "Shall I go up into one of the cities of Judah?" (2S.2:1).

2. Person as destination (10).

a. Prose (4).

In all these passages the force of the ב is hostility.

עד עלות חמת יהוה בעמו עד לאין מרפא "Until the anger of the Lord rose up irrevocably against His people" (2C.36:6).[20]

b. Poetry (6).

b. 1. General (3).

Here also the force is hostility.

ואף אלהים עלה בהם "And the anger of God rose up against them" (Ps.78:31).[21]

b. 2. Specific body part (3).

The sense of penetration is emphasized here.

ושאננך עלה באזני "And your cry has come into my Ear"

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[19] Following KB pp.958 and 1011 in reading שֻׁרוֹתֶיהָ for MT שָׁרוֹתֶיהָ.

[20] Cf also Ex.7:29 (thrice).

[21] The other passages are Jer.48:18 and Ps.78:21.

(Is.37:29//2K.19:28).

The other passage is Pr.26:9, in which a thorn pierces the hand of the drunkard.

3. Noun of activity (1).

This is found in a prose passage in 1st Samuel: לא יעלה עמנו במלחמה "He shall not go up with us to battle" (1S.29:9). The emphasis here as elsewhere with nouns of action is the participation in the action. The Philistine princes do not wish David to join them in their battle against Saul.

NOTE on the Ablatival Use of ב.

This use of the ב has been pointed out in previous chapters.[22] In two passages (2S.22:9//Ps.18:9) the parallel member of the verse has מן "from", so that the meaning "from" for ב is clearly called for:

עלה עשן באפו "Smoke went up from His nostrils,
ואש מפיו תאכל And consuming fire from His mouth".

Three other passages dealing with the growth of vegetation or fruit are also best treated in similar fashion. ולא יעלה בה כל עשב "(The land shall not be sown, nor shall it sprout), and no herb shall grow out of it" (Dt.29:22).

Gn.41:5,22 both have to do with the growing of seven ears of grain out of one stalk.

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[22] Cf especially the NOTE on ב with יצא, p.146 (along with note 25). So also the NOTE on the Ablatival Use of ב with ירד, p.173.

שבע שבלים עולות בקנה אחד "Seven ears of grain were growing out of one stalk".

D. על

על is used proportionately much more extensively here than with other verbs, with the idea of "over" and "on top of" as well as "against" being prominent. It occurs 12 times with place names, 24 times with common place-nouns, three times with pronoun suffixes referring to place, 35 times with persons, and six times with animals.

1. Place as destination (39).

a. Place name (12).

All have a strong hostile emphasis.

a. 1. Simple place name (8).

a. 1. 1. Prose (7).

All are anarthrous.

ויעל שישק מלך מצרים על ירושלם "And Shishak the king of Egypt came up against Jerusalem" (2C.12:9).

The names appearing here are:

יהודה "Judah" (2)	1K.15:17; 2C.16:1
ירושלם "Jerusalem" (4)	1K.14:25; 2K.12:18; 2C.12:2,9
שמרון "Samaria" (1)	2K.18:9

a. 1. 2. Poetry (1).

עלה על בבל הים "The sea has come up against Babylon"

(Jer.51:42).

a. 2. Composite place name (4).

a. 2. 1. Prose (3).

ויעל על ארץ מצרים "That they (the locusts) might come up over the land of Egypt" (Ex.10:12).

The names appearing here are:

ארץ מצרים "land of Egypt" (2)	Ex.10:12,14
כל ערי יהודה "all the cities of Judah" (1)	2K.18:13

a. 2. 2. Poetry (1).

על הארץ מרתים עלה עליה "Go up against the land of Merathaim" (Jer.50:21).

b. Common noun (24).

b. 1. Hostile action (7).

b. 1. 1. Prose (6).

עלה על הארץ הזאת והשחיתיה "Go up against this land and destroy it" (2K.18:25).

The nouns occurring here are:

ארץ "land" (4)	2K.18:25; Is.36:10(twice); Ez.38:11
מקום "place" (1)	2K.18:25
עיר "city" (1)	Is.36:1

b. 1. 2. Poetry (1).

כי גוי עלה על ארצי "For a nation has come up against my land" (Jl.1:6).

b. 2. "On top of, over" (17).

b. 2. 1. General (12).

b. 2. 1. a. Prose (6).

והיא עלתה עליהם על הגג "And she had gone up to them on the roof" (Jos.2:8).

The nouns found here are:

גג	"roof" (2)	Jos.2:8; Jd.9:51
מעלה	"stairs" (1)	Ne.12:37
מצודה	"fortress" (1)	1S.24:23
עליה	"upper room" (1)	2S.19:1
תיכון	"middle story" (1)	1K.6:8

b. 2. 1. b. Poetry (6).

על הר גבה עלי לך "Go up onto a high mountain" (Is.40:9).

The nouns used here are:

אפיק	"water channel" (1)	Is.8:7
במה	"high place" (1)	Is.14:14
הר	"mountain" (1)	Is.40:9
מזבח	"altar" (2)	Ho.10:8; Ps.51:21[23]
ערש	"bed" (1)	Ps.132:2

b. 2. 2. Of the priest ascending the altar (5).

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[23] One other passage no doubt belongs here: יעלו על רצון מזבחי (Is.60:7). 1QIs.^{a} reads ויעלו לרצון על מזבחי "They shall go up to My altar acceptably (as acceptable sacrifices)". According to Kittel (BH) this is also the reading of four other Hebrew manuscripts, and it seems to underly the LXX "καὶ ἀνενεχθήσεται δεκτὰ ἐπὶ τὸ θυσιαστήριον." This reading accords with the usage of Biblical Hebrew. Is.56:7 has a similar expression with לרצון: עולתיהם וזבחיהם לרצון על מזבחי "Their burnt offerings and sacrifices will be acceptable on My altar". מזבח is nowhere else the

All are in prose passages.

ויעל על המזבח "And he went up on the altar (to perform a sacrifice)" (1K.12:32).[24]

c. Pronoun (3).

c. 1. Prose (2).

c. 1. a. Hostile.

כי עלה עליה גוי מצפון "For a nation from the north will come upon her (Babylon)" (Jer.50:3).[25]

c. 1. b. With the meaning "on top of" (1).

ויעל עליה "And he went on top of it (the altar)" (2K.16:12).

c. 2. Poetry (1).

The pronoun is pleonastic, and the על is used in the hostile sense.

על הארץ מרתים עלה עליה "The land of Merathaim, go up against it" (Jer.50:21).

2. Person as destination (35).

a. Person or persons as a whole (19).

a. 1. General (4).

All are prose passages. The person is expressed as a common noun or as a pronominal suffix.

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direct destination of עלה, the regular element being על. Thus the reading of 1QIs.^{a} is to be preferred. (This passage has not, however, been included in the statistics).

[24] Cf also Ex.20:26; 1S.2:28; 1K.12:33(twice).

[25] Cf also 2K.16:12.

a. 1. 1. Common noun (2).

ויעל על גזזי צאנו . . . תמנתה "And he (Judah) . . . went up to his sheep-shearers at Timnath" (Gn.38:12).[26]

a. 1. 2. Pronominal suffix (2).

והיא עלתה עליהם על הגג "And she had gone up to them on the roof" (Jos.2:8).[27]

a. 2. Hostile (13).

a. 2. 1. Prose (11).

The person is expressed as proper noun, common noun, or pronominal suffix.

a. 2. 1. a. Proper noun (1).

האעלה על הפלשתים "Shall I go up against the Philistines?" (1C.14:10).

a. 2. 1. b. Common noun (1).

ועלית על עמי ישראל "You will come up against My people Israel" (Ex.38:16).

a. 2. 1. c. Pronominal suffix (9).

למה עליתם עלינו "Why have you come up against us?" (Jd.15:10).[28]

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[26] Cf also 2K.23:29. The last passage has frequently been taken in a hostile sense, as though Pharaoh Necho's intent had been to oppose the king of Assyria. His purpose, however, was to help the Assyrians at Haran in order to maintain their crumbling empire as buffer state before the increasing might of Babylon, (cf D.J.Wiseman, Chronicles of the Chaldean Kings [London: Trustees of the British Museum, 1950], p.19).

[27] Cf also 1S.14:10.

[28] Cf also: Jer.22:12,33; Jd.6:3; 18:9; 1K.20:22; 2K.17:3; 2C.24:23; 2C.36:6.

a. 2. 2. Poetry (2).

Both passages show a pronominal suffix.

לא יעלה הכרת עלינו "The hewer will not come up against us" (Is.14:8).[29]

a. 3. Of clothing coming upon a person (2).

Both are prose passages.

ולא יעלה עליהם צמר "They shall not wear wool" (Ex.44:17).[30]

b. Specific body part (16).

b. 1. With the meaning "onto", "on top of", "over" (4).

b. 1. 1. Prose (3).

All three speak of a razor going over someone's head.

ומורה לא יעלה על ראשו "And no razor shall come on his head" (1S.1:11).[31]

b. 1. 2. Poetry (1).

עלו על צַוָּארִי "They (my transgressions) came upon my neck" (Th.1:14).

b. 2. Hostile, with the meaning "against" (2).

b. 2. 1. Prose (1).

ועלתה ידו על יד רעהו "And his (each person's) hand shall rise up against his neighbor" (Zc.14:13).

b. 2. 2. Poetry (1).

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[29] The other passage is Ko.10:4.

[30] The other passage is Lv.19:19.

[31] Cf also Jd.13:5 and 16:17.

עלה מפיץ על פניך "The scatterer has come up against you" (Na.2:2).

b. 2. In the expression עלה על לב "come to mind", "think of" (9).

b. 3. 1. Prose (8).

ולא יעלה על לב ולא יזכרו בו "It (the ark of the covenant) will not come to mind nor will they remember it" (Jer.3:16).[32]

b. 3. 2. Poetry (1).

ולא תִּזָּכַרְנָה הראשנות ולא תעלינה על לב "The first (heaven and earth) will not be remembered, nor will they come to mind" (Is.65:17).

b. 4. In the expression עלה על רוח "to come to mind" (1).

This occurs in a prose passage from Ezekiel. והעלה על רוחכֶם היו לא תהיה "And that which is occupying your mind will certainly not come to pass" (Ez.20:32).

3. Animal as destination (6).

All are prose passages, and are semantically conditioned.

a. Of a ram mounting a ewe (2).

הנה העתדים העלים על הצאן עקדים נקדים וברדים "And behold, the rams mounting the sheep were streaked[33] and were speckled and mottled" (Gn.31:10).[34]

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[32] Cf also: 2K.12:5; Jer.7:31; Jer.19:5; Jer.32:35; Jer.44:21; Jer.51:50; Ez.38:10.

[33] So Sperber, *Genesis.* KB (1953), p.730 has "with twisted tails".

b. Of a fate being imposed on a sacrificial goat by lot (2).

והקריב אהרון את השעיר אשר עלה עליו הגורל ליהוה ועשהו חטאת

"And Aaron shall present the goat on which the lot came up for the Lord, and shall make him to be a sin-offering" (Lv.16:9).[35]

c. Of a yoke coming on an animal (2).

ויקחו אליך פרה אדמה תמימה . . . אשר לא עלה עליה עֹל "And they shall take for you a flawless red heifer . . . which has not worn a yoke" (Nu.19:2).[36]

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[34] The other passage is Gn.31:12.

[35] Cf also Lv.16:10.

[36] Cf also 1S.6:7.

Part 2

COMPARISON OF THE USE OF THE VERBAL COMPLEMENT AND THE VARIOUS PREPOSITIONAL COMPLEMENTS

I Destination as a place.

1. Place name.

The statistics as given in the preceding descriptions are:

Simple Place Name	Composite Place Name
Verbal Complement - 33	Verbal Complement - 25
אל - 4	אל - 14
ל - 1	ל - 0
ב - 6	ב - 0
על - 8	על - 4

a. Simple place name.

As with the other verbs, the verbal complement is clearly the preferred complement type for real place names. The single occurrence of ל is in Ezra, concurring with the data of previous chapters that, with one exception (in Jeremiah), ל with place names is limited to Ezra-Chronicles.

Every example with ב shows a distinct semantic emphasis, that of penetrating, breaking through, usually hostile. The point here is that of emphasis. The verbal complement may involve an entering or a hostile act, yet, since it's use with place names is so general and widespread, it cannot of itself carry this semantic emphasis. ב is used only when such an emphasis is intended.

Again every example shows a semantic contrast to the verbal complement. Twelve of the 15 occurrences of על involve military action against the place involved, the other three have the meaning "over".

Since some of the examples in which ב is used (Is.7:6; 1C.14:11; 2C.21:17) involve military action, it might appear that there is an ambiguity in the use of ב and על. This apparent ambiguity is resolved however, by the fact that the emphasis with על is that of "coming against" a place, while with ב it is the actual invasion that is stressed. 1C.14:11 illustrates this particularly well:
ויעלו בבעל פרצים ויכם שם דויד ויאמר דויד פרץ האלהים את איבי
בידי "And they went up against Baal-Perazim, and David defeated them there. Then David said: 'God has broken down my enemies (made a breach) by my hand, (like the bursting through of a flood of water')". In verse 10, when David had inquired of God whether he was to initiate military action against the Philistines, he used the expression עלה על . The victory was so complete, however, that David's troops burst through the Philistine lines as a large flood of water breaking through a weak wall, the making of this breach in the enemy lines being commemorated in the name Baal-Perazim. Hence, ב is used of this military action.

The penetration may not always be as dramatic or as memorable or as successful as here, but the emphasis is there when ב is used.

The revised statistics then, for simple place names accounting for the distinctions noted ~~above~~, and excluding the semantically distinct complement types, are:

Over the Whole Bible	Excluding Ezra-Chronicles
Verbal Complement - 33 = 87%	Verbal Complement - 32 = 91%
אל - 4 = 11%	אל - 3 = 9%
ל - 1 = 2%	ל - 0
ב - 0	ב - 0
על - 0	על - 0

b. Composite place name.

All four of the examples in which על appears are semantically conditioned, involving hostile military action.

The situation with אל and the verbal complement is similar to that with the other verbs, with a good deal of free variation being normal. Excluding the semantically distinct על, the probability figures are 64% for the verbal complement (25 times) and 36% for אל (14 times).

2. Common place-noun.

The statistics here are:

Verbal complement - 46
אל - 20
ל - 3
ב - 19
על - 24

As with the other verbs the picture here is much less clear than with place names or persons. Some distinctions can, however, be made.

Both ב and על are semantically distinct, as with place names. ב emphasizes penetration, occasionally involving hostility, and is used of entering a city (2S.2:1), going through the hill country (Jos.18:12), of man's arrogance going up to God's ears (Is.37:29), death entering through the windows (Jer.9:20), of a thorn going into the hand of a drunkard (Pr.26:9), of entering a chariot (2C.10:18), of going up into a palm tree (Ct.7:9), and so on.

על emphasizes most frequently the idea of being on top, or above something, such as a priest going up the altar to perform a sacrifice (Ex.20:26), the victim going up on the altar (Ps.51:21), going on top of a tower (Jd.9:51) or roof (Jos.2:8), a razor going on someone's head (Jd.13:5), going to a chamber above a gate (2S.19:1), of a river overflowing its banks (Is.8:7), ascending above the clouds (Is.14:14), going to the top of a high mountain (Is.40:9), and so on. Hostile (usually military) activity is also emphasized in other passages.

Two of the three occurrences of the ל show the same force discernible elsewhere, that of belonging. In 1S.25:35 the pronominal suffix is attached to the noun, and in Ps.68:69 the ascending to the heights is considered as most appropriate for the victor. The third passage, Ez.40:40 is difficult, and it is not clear whether the ל has the same force as elsewhere.

As with the other verbs, the chief ambiguity lies between אל and the verbal complement. Table 16 (Appendix B) shows how the common place-nouns are used under various conditions. Only three nouns occur frequently enough with עלה to show a pattern:

(1) בית prefers the verbal complement 10/2 except when it has a suffix. With suffix it prefers אל 2/0.
(2) במה prefers the verbal complement 4/0.
(3) הר in the absolute state prefers the verbal complement 10/3.
הר in the construct state prefers אל 3/0.

Though only three verbs show a pattern here, chapter 10 deals with common nouns as used with all verbs of motion. A number of patterns become discernible there.

II Person as destination.

The statistics as given in the individual descriptions are:

Verbal complement - 0

אל - 36
ל - 1
ב - 10
על - 35

The following distinctions can be made:

1. The single occurrence of the ל is a dative of disadvantage.

2. All 10 occurrences of ב are cases in which either God's wrath goes up against someone, or else it is a plague sent by God (Ex.7:29). These are all movements against the person or persons emanating from God.

3. In the case of על, two occurrences deal with the putting on of clothes, for which על only is used.

Thirteen occurrences are hostile movement, all of them military actions, except one, Qoh.10:4, in which it is the anger of a king arising against someone.

Four occurrences are general movement and are not distinguished from אל.

Of those passages referring to specific parts of the body, four have the meaning "over", "on top of", two mean "against", and ten are the idiom "remember, come to mind".

4. ב and על are distinguished from one another in that with ב, it is God whose anger or judgment is moving against a person, whereas with על it is action instituted by man, almost always military activity.

Hence the revised statistics, omitting those complement types which are semantically distinct, are:

אל - 36 = 90%

על - 4 = 10%

It should be noted that אל is the general element used with a person as destination, occasionally even when the movement is hostile. When the על is used, the action is mostly hostile and occasionally not hostile. That אל is sometimes used in a hostile sense is not at all to be wondered at since it expresses movement of all kinds. That על is occasionally used in a general sense indicates a degree of interchangeability between the two prepositions, but perhaps not as great as sometimes thought.[37]

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[37] It is curious that what might be termed the "hostility factor" in אל is in roughly inverse proposition to that of על: Of the 36 occurrences of אל, ten involve hostile action; with על it is 13 of 17, so that אל is 28% "hostile", על 24% "non-hostile".

Chapter 8

שוב

QAL

"TO RETURN"

Part 1

DESCRIPTION OF THE USES OF THE VERBAL AND THE PREPOSITIONAL COMPLEMENTS

I Verbal Complement.

The most important use of the verbal complement is with place names (35 times), of which real place names account for the great majority of occurrences. It is used only seven times with common place-nouns. There is also one passage in which persons are possibly the destination ofשוב.

The frequency of occurrence of ה directive in the prose passages is once again considerably greater in the Pentateuch than in the prose passages elsewhere, the Pentateuch showing an occurrence rate of 88%, the remaining books 13%. Table 9 gives the details.

1. Place as destination.

a. Place name (35).

a. 1. Simple place name (30).

a. 1. 1. With ה directive (9).

All are prose passages.

a. 1. 1. a. Anarthrous (7).

וישב יוסף מצרימה "And Joseph returned to Egypt" (Gn.50:14).

The names appearing here are:

דבר "Debir" (1)	Jos.10:38
מצרים "Egypt" (5)	Gn.50:4; Ex.4:21; Ex.13:17; Nu.14:3,4
שמרון "Samaria" (1)	2K.14:14.

a. 1. 1. b. Arthrous (2)

וישב יהושע . . . אל המחנה הגלגלה "And Joshua (and all Israel with him) returned to the camp at Gilgal" (Jos.10:43).

Tho name Gilgal occurs in the other passage as well: 2K.4:38.

a. 1. 2. Without ה directive (21).

a. 1. 2. a. Anarthrous (18).

a. 1. 2. a. 1. Prose (15).

וישב אבנר חברון "And Abner returned to Hebron" (2S.3:27).

The nouns found here are:

חברון "Hebron" (1)	2S.3:27
חסה "Hosah" (1)	Jos.19:29
ירושלם "Jerusalem" (8)	2S.12:31; 17:20; 20:22; 2K.23:20; 1C.20:3; 2C.14:14; 19:8; 34:9;
מצרים "Egypt" (2)	Ex.4:19; Jer.37:7

שמרון "Samaria" (3)	2K.2:25; 2C.25:24; 2C.28:15

a. 1. 2. a. 2. Poetry (3).

All three names are simple and anarthrous.

ושב אפרים מצרים "But Ephraim shall return to Egypt" (Ho.9:3).

The names occurring here are:

מצרים "Egypt" (2)	Ho.8:13; 9:3
ציון "Zion" (1)	Is.52:8

a. 1. 2. b. Arthrous (3).

וישבו כל ישראל העי "And all Israel returned to Ai" (Jos.8:24).

The nouns appearing here are:

(ה)גלגל "Gilgal" (1)	Jos.10:15
(ה)עי "Ai" (1)	Jos.8:24
(ה)רמה "Ramah" (1)	Jos.19:29

a. 2. Composite place names (5).

All are found in prose passages and are anarthrous.

a. 2. 1. With ה directive (1).

וישב ארצה מצרים "And he returned to the land of Egypt" (Ex.4:20).

a. 2. 2. Without ה directive (4).

ופליטי חרב ישבון מן ארץ מצרים ארץ יהודה "And those who escape the sword will return from the land of Egypt to the land of Judah" (Jer.44:28).

The names appearing here are:

אזנות תבור "Azenoth Tabor" (1)	Jos.19:34
ארץ יהודה "land of Judah" (2)	Jer.44:14,28
בית דגן "Beth Dagon" (1)	Jos.19:27

b. Common place-noun (7).

The ה directive occurs only once here, and that in the only passage from the Pentateuch. All seven are prose passages.

b. 1. With ה directive (1).

וישבו העירה "And they returned to the city" (Gn.44:13).

b. 2. Without ה directive (6).

וישב ארצו "And he will return to his country"[1] (Da.11:28).

The nouns appearing here are:

ארץ "land"[1] (1)	Da.11:28
בית "house" (1)	1S.18:2
מחנה "camp"[2] (1)	Jos.6:14
עיר "city" (3)	1S.7:14; 2S.15:27,34

2. Person as destination (1).

This occurs in the short poetic blessing in Nu.10:36 שובה יהוה רבבות אלפי ישראל "Return, O Lord, to the myriad thousands of Israel".

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[1] This is the only occurrence of ארץ with the meaning "land, country" in the verbal complement. Elsewhere אל is consistently used.

[2] The emphasis on the passage is on the place rather then the people constituting the encampment.

This must be classified in the same semantic category as the "datival suffix" which was discussed in chapter 2. Though normally the "dative" of advantage/disadvantage, when it appears without a preposition (i.e., as the verbal complement), is attached to the verb as a pronominal suffix, there is one other instance in which a noun occurs. This is Ez.38:11, in which השקטים "those who are quiet" is the verbal complement of בוא.[3]

In the passage before us the verbal complement has the force of a "dative of advantage" in that the return of the Lord brings blessing and benefit to His people.

There is, however, an alternative possibility for this passage which has much to recommend it. There is a good possibility that the שובה of the text is in actual fact a by-form of ישב "to dwell". Dahood[4] says "The frequent repointing of MT šubah to šebah, from yšb, may prove unnecessary with the knowledge that the interchange between primae waw and the mediae waw verbs was, owing to poetic exigencies, more common than heretofore allowed", then cites several examples.[5] Kittel[6] in the note to Nu.10:36, suggests the reading שְׁבָה for שׁובָה. The meaning "dwell" fits the passage well.

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[3] See. p.43.

[4] Dahood, Psalms I p.44.

[5] So, for example, in Ps.23:6 ושבתי בבית יהוה "And I shall dwell in the house of the Lord", the ושבתי "can be parsed either as deriving from šwb, 'to sit', or as a syncopated form of w yašabti, just as Ugaritic wld is syncopated from wa-yaladu". (Dahood, PsalmsI, p.44.)

[6] BH p.210.

II Prepositional complement.

The prepositions under study are אל, ל, ב, and על.

A. אל

Place names occur but six times with אל, four of these being composite. Common place-nouns are found 31 times, but the most frequent use of אל is with persons, for which it is employed 92 times.

1. Place as destination (36).

a. Place name (6).

a. 1. Simple place name (2).

Both are prose passages.

שבתי אל ציון "I shall return to Zion" (Zc.8:3).

The other name appearing here is ירושלם "Jerusalem": 2C.20:27.

a. 2. Composite place name (4).

a. 2. 1. Prose (3).

וישבו אל ארץ פלשתים "And they returned to the land of the Philistines" (Gn.21:32).

The names found here are:

ארץ יהודה "land of Judah" (1)	Ru.1:7
ארץ פלשתים "Land of the Philistines" (2)	Gn.21:32; 1S.29:11

a. 2. 2. Poetry (1).

ישוב אל ארץ מצרים "He shall return to the land of Egypt"[7] (Hos.11:5).

b. Common noun (31).

b. 1. Prose (23).

וישב מרדכי אל שער המלך "And Mordecai returned to the gate of the king" (Est.6:12).

The nouns occurring here are:[8]

אדמה "land" (1)	Da.11:9
אהל "tent" (1)	Jos.22:8
אחזה "property" (3)	Lv.25:10,13,41
ארץ "land" (4)	Gn.31:3,13; Nu.35:28; Is.37:7
בור "pit" (1)	Gn.37:29
בית "house" (8)	Gn.28:21; Lv.22:13; Nu.32:18; Jd.18:26 2S.11:4; Est.2:14; Est.7:8; 2C.19:1
חומה "wall" (1)	Ne.4:9
ממכר "merchandise" (1)	Ez.7:13
נחלה "inheritance" (1)	Jd.21:23

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[7] Taking the לא opening the verse with the previous verse as in LXX. This best suits the context. The illustrative value of the verse is not affected in either case.

[8] For details on the environment of these nouns cf Table 17.

פתח "door" (1)	Nu.17:15
שער "gate" (1)	Est.6:12
תבה "ark" (1)	Gn.8:9

b. 2. Poetry (7).

והכל שב אל העפר "And everything returns to dust" (Ko.3:20).

The nouns found here are:[9]

אדמה "ground" (1)	Gn.3:19
ארץ "land" (1)	Jer.46:16
מקום "place" (1)	Ho.5:15
עיר "city" (1)	Jer.31;21
עפר "dust" (3)	Gn.3:19; Ps.104:29 Ko.3:20

2. Person as destination (92).

a. Physical return (53).

a. 1. Prose (50).

The person may be expressed as a proper noun, common noun, or as a pronoun suffix.

a. 1. 1. Proper name (12).

וישב אל יהודה "And he returned to Judah" (Gn.38:22).[10]

a. 1. 2. Common noun (17).

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[9] For details on the environment of these nouns cf Table 17.

[10] Cf also:
Gn.32:7
Ex.4:18
Ex.5:22
Ex.32:21
Nu.17:15
Nu.23:5,16
Jos.7:3
Jos.10:21
Jd.20:48
Jer.40:5

ושב אל המחנה "And return to the camp" (Ex.33:11).[11]

a. 1. 3. Pronominal suffix (21).

והוא לא ישוב אלי "And he will not return to me" (2S.12:23)[12]

a. 2. Poetry (3).

a. 2. 1. Proper name (1).

והרוח תשוב אל האלהים "But the spirit shall return to God" (Ko.12:7).

a. 2. 2. Common noun (1).

קומה ונשבה אל עמנו "Arise, let us return to our people" (Jer.46:16).

a. 2. 3. Pronominal suffix (1).

וגלל אבן אליו תשוב "And he who rolls a stone, to him shall it return" (Pr.26:27).

b. Spiritual return (39).

This includes both that return of the heart to God which is termed repentance, and a return of allegiance to a man who is a ruler or leader.

b. 1. A return of the heart to God (29).

b. 1. 1. Prose (13).

b. 1. 1. a. With the name of God expressed (4).

אם בכל לבבכם אתם שבים אל יהוה . . . . "If you will return to the Lord with all your hearts . . . ." (1S.7:3).[13]

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[11] Cf also:
Gn.16:9 Gn.22:19 Gn.37:30 Gn.43:13 Ex.4:18 Lv.25:10,41 Jos.10:5,21,43 Jd.7:15 Jd.11:39 2S.20:22 2K.1:6 2K.5:15 Ru.1:15

[12] Cf also:
Gn.8:9,12 Gn.18:10,14 Gn.22:5 Gn.42:24 Ex.24:14 Ex.34:31 Nu.23:6 Jos.18:8 1S.23:23 1S.30:12 1K.12:5,12 1K.13:6(twice) 2K.1:5 2K.2:18 2C.10:5,12

b. 1. 1. b. With God referred to by a pronoun suffix (9).

ושבו אליך בכל לבבם ובכל נפשם . . . . "(If) they return to You with all their hearts and all their souls . . . ." (1K.8:48).[14]

b. 1. 2. Poetry (16).

b. 1. 2. 1. With the name of God expressed (7).

שאר ישוב שאר יעקב אל אל גבור "A remnant shall return, a remnant of Jacob to El Gibbor (the mighty God)" (Is.10:21).[15]

b. 1. 2. b. With God referred to by a pronoun suffix (9).

שובה אלי כי גאלתיך "Return to Me, for I will redeem you" (Is.44:22).[16]

b. 2. A return of the heart to a man (10).

Most frequently this involves a return of allegiance to a ruler.

b. 2. 1. Prose (7).

b. 2. 1. a. Proper name (1).

ושב לב העם הזה אל אדניהם אל רחבעם מלך יהדה "Then the heart of thie people will return to their lord, to Rehoboam the king of Judah" (1K.12;27).

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[13] Cf also: Dt.30:10; 2K.23:25; 2C.36:13.

[14] Cf also: 1K.8:33; Jer.24:7; Zc.1:3; Ma.3:7; Ne.1:9; 2C.6:38; 2C.30:6,9.

[15] Cf also: Is.55:7; Ho.5:4; 6:1; 7:10; 14:3; Jl.2:13.

[16] Cf also: Is.55:11; Jer.3:1,7,10; 4:1; 15:19; Ps.22:28.

b. 2. 1. b. Common noun (2).

One example is cited immediately above. The other passage is 2C.30:6.

b. 2. 1. c. Pronoun suffix (3).

לכן עתה שבתי אליך "Therefore we have now returned to you" (Jd.11:8).[17]

b. 2. 2. Poetry (3).

b. 2. 2. a. Common noun (1).

אלכה ואשובה אל אישי "I will go and return to my husband" (Ho.2:9).

b. 2. 2. b. Pronoun suffix (2).

הישוב אליה עוד "Will he return to her again?" (Jer.3:1).[18]

B. ל

ל is used six times with place names. Five of these are found in Zechariah, Ezra-Nehemiah, and Chronicles. The other passage (Ps.9:18).is unique also in that it has a ה directive affixed to a noun prefixed by a ל. Common place-names are represented by a disproportionately large number of examples (41), this being attributable to semantic conditioning, i.e., the ל indicates a return to one's possession or to a place where one naturally or logically belongs.[19] With persons, ל is used seven times, and with nouns of activity six times.

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[17] Cf also Zc.1:3 and Ma.3:7.

[18] Cf also Jer.15:19.

[19] This is discussed more fully on p.256f.

1. Place as destination (46)

a. Place name (6).

All are simple place names.

a. 1. Prose (5).

וישובו לירושלם וליהודה איש לעירו "And they returned to Jerusalem and to Judah, each to his city" (Ne.7:6).

The names found here are:

יהודה "Judah" (1)	Ne.7:6
ירושלם "Jerusalem" (4)	Zc.1:16; Esr.2:1; Ne.7:6; 2C.34:7

a. 2. Poetry (1).

ישובו רשעים לשאולה "The wicked will return to Sheol" (Ps.9:18).

The use of ה directive with a word prefixed by ל has been noted by Gesenius,[20] though this passage is not cited. The use of the ל with a place name outside of the late books mentioned above is extremely unusual and may be accounted for by the desire to emphasize the fact that in going to Sheol the wicked are going where they belong. This emphasis is most frequently seen in connection with common place-nouns and is discussed under that category in part 2.

b. Common noun (41).

Thirty-six of the 41 examples involve a pronominal suffix attached to the noun of destination. The return is to a place often frequented or with which he had close associations.

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[20] Gesenius Grammar, p.250.

b. 1. With pronominal suffix (36).

b. 1. 1. Prose (33).

ויקם בלעם וילך וישב למקומו "And Balaam arose and left, going back to his place (i.e., his home)" (Nu.24:25).

The nouns found here are:

אהל "tent" (1)	Dt.5:30
אחזה "inherited possession"(3)	Lv.25:27,28; 2C.31:1
איתן "permanent possession" [21] (1)	Ex.14:27
ארץ "land" (6)	Gn.32;10; Jos.1:15; 2K.19:7; Jer.37:7 Da.11:28; 2C.32:21
בית "house" (9)	Dt.20:5,6,7,8; 1K.12:24; 1K.22:17; Ru.1:8; 2C.11:4; 18:16
דרך "way" (2)	Gn.33:16; 1K.19:15
ירשה "possession" (1)	Dt.3:20
מקום "place" (9)	Gn.18:33; 32:1; Nu.24:25; Jos.4:18; 1S.5:11; 26:25; 29:4

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[21] KB (1967) p.43.

	2S.19:40; 2C.25:10
עיר "city" (1)	2C.31:1

Of the passages listed above, in two the pronoun suffix is affixed to the second member of two nouns in construct relationship. The force is the same as in the other examples.

לארץ ירשתכם "To the land of your possession (i.e., the land which is your possession)" Jos.1:15.

לבית אמה "To the house of her mother" (Ru.1:8).

b. 1. 2. Poetry (3).

לא ישוב עוד לביתו "He will not return again to his house" (Job 7:10).

The nouns occurring here are:

אדמה "land" (1)	Ps.146:4
בית "house" (1)	Jb.7:10
גבול "territory" (1)	Jer.31:17

b. 2. Without pronominal suffix (5).

b. 2. 1. With emphasis on a return to one's own place (3).

b. 2. 1. a. Prose (2).

וישב לארץ "And they returned to (their own) land" (2K.3:27). The king of Moab, besieged by a coalition of Israel, Judah, and Edom, offers his eldest son and heir on the city wall as a burnt offering. The besiegers withdraw in disgust and horror and return לארץ "to the land", meaning, of course, "each to his own land". The LXX, Syriac, and Vulgate so translate.

In 2C.30:9 also, Judah is promised a return to (their own) land (לארץ הזאת) if they will but first return to the Lord in true repentance.

b. 2. 1. b. Poetry (1).

שובה לבצרון אסירי התקוה "Return to (your) stronghold, O prisoners of hope" (Zc.9:12). Verse 11 speaks of a release from captivity. Verse 12 is a promise of restoration to the land with God's full blessing. The term בצרון "stronghold" is used to indicate the security they will enjoy in their land.

b. 2. 2. With the meaning "to become" (1).

This occurs in a poetic passage from Isaiah: וישב לבנון לכרמל "And Lebanon will become a fruitful orchard" (Is.29:17).

b. 2. 3. In the expression מ . . . . ל "from . . . to" (1).

This appears in a prose passage from Exodus: עברו ישובו משער לשער במחנה "Go back and forth through the camp from gate to gate" (Ex.32:27).

2. Person as destination (8).

In all examples there is an emphasis on a return to the rightful owner or to one's own people.

a. Prose (6).

The person is usually expressed as a common noun, once as a pronominal suffix.

a. 1. Common noun (5).

אתך נשוב לעמך "We will return with you to your people" (Ru.1:10).[22]

a. 2. Pronoun suffix (1).

חמרך גזול מלפניך ולא ישוב לך "Your ass shall be stolen before your eyes and it will not return to you (i.e., will not be restored)" (Dt.28:31).

b. Poetry (2).

b. 1. Pronominal suffix (1).

ישוו לי יראיך "Let those who fear You return to me" (Ps.119:79).

b. 2. Relative clause (1).

In this verse the repentance of a rebellious people is called for:

שובה לאשר העמיקו סרה בני ישראל "Return, O people of Israel, to His from whom you have deeply revolted" (Is.31:6).

3. Animal as destination (1).

יצאו ולא שבו למו "They (kids of mountain goats) go out and do not return to them (their parents) (Jb.39:4).

4. Nouns of condition and activity (6).

a. Prose (3).

ואחותיך סדם ובנתיה תשבן לקדמתן "And your sister Sodom and her daughters shall return to their former condition" (Ez.16:55).

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[22] Cf also: Gn.31:3; 32:10; 1K.12:26; Ez.46:17. These passages are discussed further on p.

The nouns found here are:

קדמה "former condition" (2)	Ez.16:55(twice)
עברות "bondage" (1)	Ne.9:17

b. Poetry (2)

שובי נפשי למנוחיכי "Return, my soul, to your rest" (Ps.116:7)

The nouns occurring here are:

כסלה "confidence" (1)	Ps.85:9
מנוחה "rest" (1)	Ps.116:7
תוכחה "correction" (1)	Pr.1:23

C. ב

ב occurs very infrequently here: once with a common place-noun, three times with a person, and once with a noun of activity.

1. Common place-noun as destination (1).[23]

ואמרו על דבר הכסף השב באמתחתנו "And they said, 'It must be over the matter of the money that appeared (lit.--that returned) in our bags the first time" (Gn.43:18).

2. Person as destination (3).

Hostility is the emphasis here. All three passages have to do with retribution coming to a person. ראש "head" is the noun used in all three examples.

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[23] The שבתי of Ps.23:6 is here taken as a by-form of ישב "to dwell" rather then from שוב. See pp.237-238.

a. Prose (1).

ושב דמיהם בראש יואב "Let their blood return to the head of Joab (i.e., may retribution come on him)" (1K.2:33).

b. Poetry (2).

גמלך ישוב בראשך "Retribution shall return to your head" (Ob.15).[24]

3. Noun of activity (1).

This is a poetic passage from Jeremiah:

כלה שב במרצתם[25] "They every one return to their own course" (Jer.8:6).

D. על

על occurs twice with place names, and is in both examples indistinguishable from אל. It also occurs twice with common place-nouns, in all three examples distinct from אל. With persons it appears nine times, only four of which are distinct from אל. Nouns of activity are represented twice.

1. Place as destination (4).

a. Place name (2).

Both are composite and occur in prose.

ויסעו מאתם וישב על פי החירות "And they left Etham and returned to Pi-Hahiroth (Nu.33:7).

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[24] The other passage is Ps.7:17.

[25] Qere.

b. Common noun (3).

Two examples are poetry, and involve a return to the dust in one case and to the ground in the other. The downward motion is appropriate to the על:

ואדם על עפר ישוב "And man returns to the dust" (Jb.34:15). The other noun in this category is ארץ "ground" (Ko.12:7).

In Ex.14:26, (quoted in 2. a. 3. below) the noun רכב "chariot" is the destination. על here means "over, against".

2. Person as destination (9).

a. Person as a whole (6).

a. 1. With the meaning "to repent", equivalent to אל (3).

Both are prose and occur in 2nd Chronicles:

וישב בצר לו על יהוה אלהי ישראל "And in his distress he turned again to the Lord, God of Israel" (2C.15:4).[26]

a. 2. With the meaning "to return (physically)" (1).

This is a poetic passage:

ויתר אחיו ישובון על בני ישראל "And the remnant of his brethren shall return to the people of Israel" (Mi.5:2).

a. 3. With the meaning "on, against" (3).

These are prose passages.

וישבו המים על מצרים על רכבו ועל פרשיו "That the waters may come back on the Egyptians, and their chariots and horsemen"

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[26] The other passage is 2C.30:9

(Ex.14:26).

The other passage, Ne.4:6, involves a pronominal suffix (עלינו "against us").

b. Specific body part (3).

All are prose passages.

b. 1. With the meaning "to return to", equivalent to אל (2).

ותשב נפש הילד על קרבו ויחי "And the soul of the lad returned within him and he revived" (1K.17:22).

The other occurrence is in the preceding verse (1K.17:21) and also uses the noun קרב.

b. 2. In the sense of retribution (1).

ישוב מחשבתו הרעה . . . על ראשו "May his evil thought . . . return onto his own head" (Est.9:25).

3. Miscellaneous (3).

a. עון "sin" (1).

This occurs in a prose passage from Jeremiah.

שבו על עונות אבותם "They have returned to the sins of their fathers" (Jer.11:10).

b. קא "vomit" (1).

ככלב שב על קאו "As the dog returns to his vomit, (so the fool turns again to his folly)" (Pr.26:11).

c. סביבה "circling", a noun of activity (1).

ועל סביבתיו שב הרוח "And the wind returns to its circling" (Ko.1:6).[27]

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[27] Dahood, *Bib* 47 (1966), 265 has suggested that the על here should be translated "from", as is often appropriate

Part 2

COMPARISON OF THE USE OF THE VERBAL COMPLEMENT AND THE VARIOUS PREPOSITIONAL COMPLEMENTS

I Place as destination.

1. Place name.

The statistics as given in part 1 are:

Simple Place Names	Composite Place Names
Verbal Complement - 30	Verbal Complement - 5
אל - 2	אל - 4
ל - 6	ל - 0
ב - 0	ב - 0
על - 0	על - 2

It is again readily apparent that the verbal complement is the preferred complement type with real place names. Of the 6 examples of ל, 4 appear in Ezra-Nehemiah and Chronicles. It has already been noted in previous chapters that ל with place names is virtually confined to these late books. A fifth example, Zc.1:16 may be intended as a dative of belonging in the same sense in which the ל

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in the Bible (cf the NOTE, p.146). It would seem, however that "to" yields an equally good sense: "The wind goes to the south, it turns around to the north, the wind continually goes around, and returns again to its circling".

is used with common place-nouns,[28] since the Lord returns to Jerusalem to indwell the temple that is to be rebuilt there. The sixth example (Ps.9:18) is probably similar in that the ל would emphasize the fact that Sheol, to which the wicked return, is a most appropriate place for them. Though the ל is otherwise virtually not used at all with place names outside of Ezra-Nehemiah and Chronicles, there is no real grammatical reason except for normal usage why a ל could not be used datively as it is with common place-nouns; and since ל is so frequently found in this sense with שוב, it is quite probable it was so employed here.

If the above suggestions are correct, the probability figures for simple place names outside of Ezra-Chronicles are 97% for the verbal complement (30) and 3% for אל (1).

With descriptive place names the situation is much the same as elsewhere, the verbal complement being slightly more frequently employed than the אל.

2. Common place-noun.

The statistics here are:

Verbal Complement - 7
אל - 31
ל - 41
ב - 1
על - 3

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[28] See the discussion of ל as used with common place-nouns in the next section.

The following contrasts and distinctions appear:

a. It at first would seem strange that the ל is used so frequently since it is used proportionately far more here than with the other verbs. Nevertheless, a closer examination yields an explanation that simultaneously affords an insight into the semantic emphasis of the ל. It is to be noted that:

(1) Of the 41 occurrences of ל , in 36 the noun has a pronominal suffix. Of the five remaining, one is the formula ל . . . מן "from . . . to",[29] a second involves the meaning "to become".[30]

(2) These passages are liberally sprinkled with such expressions as למקומו "to his place", לדרכו "to his way", לארצו "to his land", etc.

(3) The emphasis in these passages is invariably a return to a place where the given person belongs or which he had often frequented. Even the three passages not accounted for in (1) above show this very strongly: In 2K.3:27, the king of Moab, besieged by a coalition of Israel, Judah, and Edom offers his eldest son and heir on the city wall as a burnt offering. The besiegers withdraw in disgust and horror and return לארץ "to the land", meaning, of course, "each to his own land". The LXX, Syriac, and Vulgate trans-

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[29] Ex.32:27 "from gate to gate".

[30] Is.29:17, in which Lebanon shall again be a fruitful orchard.

late with לארצם as apparent "Vorlage". In 2C.30:9, Judah is promised a return to (their own) land if they will but first return to the Lord in true repentance. Zc.9:12 also speaks of a restoration to the homeland.

(4) Inherent in the verb שוב is the notion of going back to a place where one has already been. One might expect a priori that in a large proportion of its occurrences, its use would involve a return to a place where one belonged or with which one had somehow been closely associated.

(5) The foregoing considerations coupled with the disproportionately large frequency rate of ל with שוב, leads to the conclusion that the idea of ownership, belonging, or close association lies behind the use of ל with other verbs of motion as well, and that there is after all an inherent semantic distinction between ל and both אל and the verbal complement.

b. The ב is semantically distinct, with the meaning "into"[31].

c. In two passages in which על is used (Job 34:15; Ko.12:7), there is a possible difference between על and אל in that both passages envision man's return "to dust" and "to the ground", thus a return downward. But the force of such a distinction is lessened by the fact that in Gn.3:19, in which it is also said that man shall return to dust, אל is used. It may, however, be a matter of emphasis.

The third instance (Ex.14:26) involves the notion of a "returning onto" the destination.

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[31] Gn.43:18.

d. As to distinctions between אל and the verbal complement, semantically no contrasts are evident. Table 17 shows the common nouns as they are used with אל and the verbal complement. From this table several observations can be made:

1) ארץ prefers אל in five out of six cases. This accords with the overall situation for the meaning "land, country". For this connotation אל is consistently used with all intransitive verbs of motion. There is only one exception, that being the one occurring here in Da.11:28.

2) בית prefers אל in eight out of nine cases.

3) עיר prefers the verbal complement in four out of five cases.

II Person as destination.

The comparative statistics are:

Verbal Complement - 1
אל - 92
ל - 8
ב - 3
על - 9

The following observations apply:

a. As was the case with place of destination, the ל here strongly emphasizes a return to the rightful owner or to one's own people. So, in 1K.12:26, Jeroboam is afraid lest the northern tribes return to the house of David; in Dt.28:31, as a result of apostasy, there will be loss of property, and it will not be restored; in Gn.31:3 and 32:10, Jacob is to go back to his own kindred; so also Naomi in Ru.1:10. In the case both of Jacob and Naomi the emphasis on going home is very pronounced. In Ez.46:17 a gift given by the prince to a servant out of his inheritance shall return once again to the prince in the year of Jubilee. Only in Ps.119:79 is the above mentioned emphasis not clear.

b. All three occurrences of ב are of the formula "wickedness, etc., returning on the head of . . . " The use of ב with this detrimental movement is in accord with its use with the other verbs.

c. (1) Five of the occurrences of על are indistinguishable from אל.[32]

(2) The other four mean "on" in the hostile sense.[33]

d. The single occurrence of the verbal complement here is in a poetic passage and is datival in force, emphasizing the advantage and blessing of the movement.[34]

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[32] 1K.17:21,22; Mi.5:2; 2C.15:4; 2C.30:9.

[33] Ex.14:26(twice) Water coming on top of the Egyptians.
Est.9:25 --sins coming back on the head of Haman.
This is the same formula in which is used three times.
Ne.4:6 -- the enemy threatening attack.

[34] See p.43 for a discussion of the datival suffix.

The revised statistics, allowing for the contrasts discussed above, are:

אל - 92 = 94%
ל - 1 = 1%
על - 5 = 5%

This strong preference for אל with persons is consistent with the results obtained from the other verbs.

Chapter 9

SYNOPSES OF THE INTRANSITIVE VERBS OF MOTION OTHER THAN THOSE TREATED IN THE PREVIOUS CHAPTERS

The verbs treated in this chapter are limited to those in which the subject moves of his own volition toward a determined goal. Causative or passive uses are thus excluded. Only a brief synopsis is given for each verb. Examples are not cited except in unusual cases, but all references are listed.

אתה

QAL "TO COME"

אתה is used once with the verbal complement and once with ל, both in poetry, and both in connection with a person as destination. The other complement types under study do not occur here.

1. Verbal Complement (1).

The passage is Jb.3:25: כי פחד פחדתי ויאתיני "what I feared has come to (upon) me". This is an example of a "datival" suffix and has been pointed out as such by Bogaert.[1] A number of examples occurring with בוא have been listed on p.43. The force of the construction here is a dative of disadvantage.

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[1] *Bib* 45 (1964) 239.

2. ל (1).

The passage is Jer.3:22 הננו אתנו לך "Behold, we come to You". The force of the ל is, as indicated in chapter 8, to emphasize that the movement is to a person or place where the subject belongs. The passage quoted above is the response of Israel to God's invitation to return to Him. The appropriateness of the ל needs no further comment.

ברח

QAL "TO FLEE"

The verbal complement, אל and ל are used here.

I Place as destination

1. Place name.

a. Simple place name.

Only the verbal complement occurs here. All are prose passages.

a. 1. With ה directive (4).

גתים "Gittaim" (1)	2S.4:3
חרן "Haran" (1)	Gn.27:43
תרשיש "Tarshish" (2)	Jon.1:3; 4:2

a. 2. Without ה directive (3).

גת "Gath" (1)	1S.27:4
מצרים "Egypt" (1)	1K.11:40
קעילה "Keilah" (1)	1S.23:6

b. Composite place name.

The verbal complement and אל each appear once.

b. 1. Verbal Complement (1).

שדה ארם "field of Aram (Land of Syria) (1)	Ho.12:13 (Pt.)
ארץ יהודה "land of Judah" (1)	Am.7:12 (Pt.)

2. Common noun.

אל and ל are each found once.

a. אל (1).

מקום "place" (1)	Nu.24:11

b. ל (1).

This occurs in the distributive expression איש לשדיהו "each man to his (own) field" (Ne.13:10).

II Person as destination.

Only אל is used here (4 times).

References:

Proper noun (3): 1S.23:6; 1K.2:39; 11:40.

Common noun (1): Gn.27:43.

Conclusions:

1. For simple place names, only the verbal complement is used. For composite place names, אל and the verbal complement are each used 50%.
2. For common names a) מקום is used with אל, as generally.

b) The distributive expression "each to his own . . . " uses . . . איש ל.

3. For persons, only אל is used.

גיח

QAL "TO SURGE"

This verb is used only once with a destination, which is פיהו "his mouth (i.e., of the Behemoth) (Jb.40:23, in which the Jordan surges to the mouth of the Behemoth). אל is used, as with animals generally.

גלה

QAL "TO GO INTO EXILE, DEPART"

The verbal complement, אל and ל are used here.

1. Place name.

Only the verbal complement is used here (2). Both are simple place names.

References:

The ה directive is found in both examples.

a. Prose (1):

אשור "Assyria" (1)	2K.17:23

b. Poetry (1)

קיר "Kir" (1)	Am.1:5

2. Common place-noun.

Only אל is used here, with מקום "place" (Ex.12:3), with which אל is generally used.

NOTE. ל is used in 2S.15:19 with the meaning "from". This has been discussed in the NOTE to the discussion of ל in chapter 2.

גלל

HITPOLEL "TO FALL UPON"

This is used only once with a destination, and that with על and a person: עלינו, Gn.43:18. The sense is hostile, and the use of על is normal.

דחף

NIPHAL "TO HURRY"

This is used only once with a destination: אל ביתו "to his house" (Est.6:12). This use of אל is in accordance with the general preference of 92% for אל with בית when it has a pronominal suffix.

דלג

QAL "LEAP UP"[2]

This is used only once with a destination: על המפתן "(leap up) on the idol podium" (Ze.1:9) (Pr.). The use of על here is in keeping with the use of עלה על with such nouns as מזבח "altar".

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[2] KB (1953) has "to ascend" here. KB (1967) has "springen".

PIEL "TO LEAP UP"[3]

This is used three times, with common place-nouns only; the verbal complement occurs twice, על once. All three passages are poetry.

1. The verbal complement (2).

The noun in both cases is שור "wall" (2S.22:30// Ps.18:30) (Pt.) The meaning is "leap over the wall".[4]

2. על (1).

The noun here is הר "mountain" (Ct.2:8). It is parallel to מקפץ על הגבעות "prancing over the hills".

There is no doubt a semantic distinction between the use of the verbal complement and the על. The verbal complement is used in a situation in which the destination is an obstacle, and the meaning is "leap over". With על, the meaning is "to hop, prance over the mountains" as a gazelle (verse 9).

הוה

QAL "TO FALL"

This occurs only once with a destination, ארץ "earth ground" (Jb.37:6) (Pt.). The verbal complement is used (without ה directive), in accordance with consistent usage with all verbs: When ארץ means "ground", the verbal complement is used; when it means "land", on the other hand, אל is used.

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[3] KB (1953) has "to climb up". KB (1967) has "springen".

[4] KB (1967).

חוש

QAL "TO HASTEN"

ל is the only complement type used here.

1. Person as destination (3).

All three are poetic and involve a pronoun suffix:

Dt.32:35 (dative of disadvantage)
Ps.70:6 (dative of advantage)
Ps.141:1(dative of advantage)

2. Noun of activity (5).

All five examples show the word עזרה "help", and are all found in Psalms: Ps.22:20; 38:23; 40:14; 70:2; 71:12.

HIPHIL "TO MAKE HASTE"

This occurs only once with destination, על מרמה "deceit (Jb.31:5).

חלף

QAL "TO PASS ON, OVER"

This is found twice with a destination, once with ב, once with על. Both passages are poetry, and in both, the destination is a person.

The ב is found in Is.8:8 with יהודה "Judah", the land of Judah being personified. The Assyrian armies are likened to water overflowing the land until it reaches

Judah's neck. The ב is appropriate to depict the invasion.

The על occurs in Jb.4:15, "a spirit passed by my face (פני)". This usage is parallel to that with עבר, in which על is also used with the object passed by or over.

חסה

QAL "TO SEEK REFUGE"

This is found 34 times with a destination, always with ב. The idea of penetration is prominent, the basic idea of the verb being "sich verbergen".[5] The use of the ב is parallel to that with בוא when the idea is to go into the holes and caves, etc., seeking to hide.

References:

All passages are poetry.

1. Man as the destination (2):

Jd.9:15 Is.30:2

2. God as the destination (32).

Dt.32:37
2S.22:3,31
Is.14:32
Is.57:13
Na.1:7
Ze.3:12
Ps.2:12
Ps.5:12
Ps.7:2
Ps.11:1
Ps.16:1
Ps.17:7
Ps.18:3,31
Ps.25:20
Ps.31:2,20
Ps.34:9,23
Ps.36:8
Ps.37:40
Ps.57:2(twice)
Ps.61:5
Ps.64:11
Ps.71:1
Ps.118:8,9
Ps.141:8
Ps.144:2
Pr.30:5

טבע

QAL "TO SINK IN, PENETRATE"

This verb is used five times with a destination, always with ב. The idea of penetration is quite obvious here.

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[5] KB (1967), citing Delekat VT 14, 28ff.

References:

1. Person as destination (1).

This is the only prose passage of the five, and has to do with the rock from David's sling penetrating Goliath's forehead (מצח), 1S.17:49.

2. Common place-noun (4).

These are all poetry:

ארץ "ground" (1)	Th.2:9	(Gates sink into the ground".
טיט "mire" (1)	Jer.38:6	(Jeremiah sinks into the mire).
יָוֵן "Pit" (1)	Ps.69:3	(The wicked fall into the pit which they have made for others).
שחת "Pit" (1)	Ps.9:16	(The wicked fall into the pit which they have made for others).

טושׂ

QAL "TO FLY"

This is used only once (Jb.9:26), with על, of an eagle flying down on her prey (עלי אכל). This usage is parallel to that with ירד in which על is regularly used with the object upon which a very steep descent is made.

מהר

PIEL "TO HASTEN"

Only אל and the verbal complement are used, twice each.

1. Common place-noun.

verbal complement - 2

אל - 1

References:

a. Verbal complement (2).

a. 1. With ה directive (1).

אהל "tent" (1)	Gn.18:6

a. 2. Without ה directive (1)

חומה "wall" (1)	Na.2:6(pt.)

b. אל (1).

פח "trap" (1)	Pr.7:23 (Pt.)

2. Person as destination.

This occurs once, with אל (Gn.18:6), as is generally the case with persons.

II מוש, מיש

QAL "TO DEPART"

This verb is pertinent to this study in only one passage in which the verbal complement is twice employed to indicate the direction of movement: "north", "south", Zc.14:4. The ה directive is used in both cases.

נגש

QAL "TO COME NEAR, APPROACH"

I Transitive use.

נגש is transitive in three passages, the "nota accusativi" being employed in all three instances.

1. Common place-noun (1).

קדש הקדשים "holy of holies" Nu.4:19

2. Person (2).

Proper name (1) 1S.9:18

Common noun (1) 1S.30:21

II Intransitive use.

אל, ל, ב and על are represented here.

1. Common place-noun as destination.

אל(4) and על(1) appear here.

a. אל (4).

מזבח "altar" (3) Ex.28:43; 30:20;
Lv.21:23

קדש "holy place" (1) Nu.8:19

b. על (1):

קדש "holy thing" (1) Ez.44:13

Comments: אל and על seem to be interchangeable here.

2. Person as destination.

אל and ב are found here:

a. (20).

a. 1. Prose (17).

a. 1. 1. Proper noun (5): Gn.27:22; Jos.14:6; 1S.17:40;
2K.2:5; Ezr.4:2.

a. 1. 2. Common noun (4): Gn.43:19; Ez.19:15; 1K.18:21;
20:22

a. 1. 3. Pronoun suffix (8):Gn.44:18; 45:4; Ex.24:14;
Ex.34:30; Lv.32:16;
1K.18:30(twice); Ez.44:13.

a. 2. Poetry (3).

In all three the pronoun suffix is found: Is.50:8;
Jer.30:21; Ps.91:7.

b. ב (1).

The passage (Is.65:5) is poetic. The requirements of the passage itself, the frequent use of ב with verbs of touching, etc., and the fact that 1QIs.^{a} reads נגע "to touch" for נגש make it likely that נגש ב means "to touch". The similar usage of the Niphal in Am.9:13 confirms this.[6]

3. Noun of activity, מלחמה "war, battle".

ל appears here in four passages:

Prose: Jd.20:23; 2S.10:13; 1C.19:14

Poetry: Jer.46:3.

NIPHAL "TO DRAW NEAR, APPROACH"

אל , ל , and ב are employed here.

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[6] See the description of the Niphal below.

1. Common place-noun as destination.

Only אל is used (3);

חומה "wall" (1)	2S.11:21
עיר "city" (1)	2S.11:20
ערפל "heavy darkness" (1)	Ex.20:21

2. Person as destination.

אל is used six times, ב , twice.

a. אל (6).

a. 1. Prose (5).

a. 1. 1. Proper noun (3): Ex.19:22; 24:2; 1K.20:13.

a. 1. 2. Pronoun suffix (2): Dt.25:9; Ezr.9:1.

a. 2. Poetry (1).

This is a pronoun suffix: Jer.30:21.

b. ב (2).

Both occurrences are in one passage of poetry (Am.9:13), both are common nouns. The passage reads: ונגש חורש בקצר ודרך ענבים במשך הזרע . KB (1953) translates נגש ב as "overtake". The context speaks of a time of such blessing that the seasons of sowing and harvesting will overlap. Thus it is probable that נגש ב in both Q and Ni means "to touch, impinge". This is in harmony with the use of ב elsewhere, makes good sense in the passages involved (Is.65:5 and Am.9:13), and would also account for the variant reading of 1Q Is.^{a} (נגע ב "to touch").

3. Noun of activity.

אל and ל each appear here once (prose).

a. אל (1):

משפט "judgment": Dt.25:1.

b. ל(1):

"war": 1S.7:10.

נהר

QAL "TO STREAM, FLOW"

Only אל and על are used in a total of three passages, all poetic.

1. Place as destination.

אל is used in Is.2:2: אליו (i.e., the mountain of the Lord).

על is used in the parallel passage, Mi.4:1: עליו (i.e., the mountain of the house of God).

One can only conclude that the two prepositions are interchangeable here.

2. Person as destination.

אל only is used. The passage is Jer.51:44: אליו (i.e., to Bel).

נוח

QAL "TO SETTLE DOWN ON"

ב and על are the prepositions employed here.

1. Place as destination.

a. Place name.

This occurs twice, once each with ב and על.

a. 1. ב (1).

וינח בכל גבול מצרים "And they (the locusts) settled down throughout the whole territory of Egypt" (Ex.10:14).

a. 2. על (1).

ותנח התבה . . . על הרי אררט "And the ark settled down . . . on the mountain of Ararat" (Gn.8:4).

Comments: The semantic distinctions are readily apparent from the translations of the two passages, and are in keeping with the uses of the two prepositions elsewhere.

b. Common noun.

Only ב appears here (5 times). It again has the basic idea of penetration.

b. 1. Prose (1).

מים "water" (1)	Jos.3:13

b. 2. Poetry (4)

נחל "ravine" (1)	Is.7:19
נקיק "cleft" (1)	Is.7:19
נעצוץ "thornbush" (1)	Is.7:19
נהלל "watering-place" (1)	Is.7:19

2. Person as destination.

ב and על are both used here, ב with the meaning "among", על with the meaning "on, on top of", once with the meaning "against".

a. ב (1).

קהל "assembly" (1)	Pr.21:16(Pt.)

b. על (6).

b. 1. Prose (5).

b. 1. 1. Proper noun (1): 2K.2:15

b. 1. 2. Pronoun (4): Nu.11:25,26; 2S.21:10; 2S.17:12

b. 2. Poetry (1): Is.11:2 (pronominal suffix).

נוס

QAL "TO FLEE"

1. Place as destination.

a. Place name.

a. 1. Simple place name.

Only the verbal complement is found here (6 times), all in prose.

a. 1. 1. With ה directive (3):

אפק "Aphek" (1)	1K.20:30
לכיש "Lachish" (2)	2K.14:19; 2C.25:27

a. 1. 2. Without ה directive (3):

ירושלם "Jerusalem" (2)	1K.12:18; 2C.10:18
מגדו "Megiddo" (1)	2K.9:27

a. 2. Composite place name.

Only אל appears here (twice), both in prose:

סלע רמון "Rock of Rimmon" (2)	Jd.20:4,547

b. Common place-noun.

Verbal complement - 6 אל - 5 ל - 7

References:

b. 1. Verbal complement (6).

All are prose.

b. 1. 1. With ה directive (4):

חוץ "outside" (2)	Gn.39:13,18
מדבר "desert" (2)	Jd.20:45,47

b. 1. 2. Without ה directive (2):

גיא "valley" (1)	Zc.14:5[7]
מדבר "desert" (1)	Jos.8:20

b. 2. אל (5).

b. 2. 1. Prose (4):

אהל "tent" (2)	1K.2:28,29
עיר "city" (2)	Nu.35:32; 1K.20:30

b. 2. 2. Poetry (1).

This is the distributive expression איש אל ארצו "each to his own land" (Is.13:14).

b. 3. ל (7).

All are the distributive formula . . . איש ל "each to his own . . . "

b. 3. 1. Prose (6).

איש לאהליו "each to his own tent" (6)	1S.4:10; 2S.18:17;

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[7] The MT reads נַסְתֶּם גיא הרי(√נוס) "You will flee to the valley of My mountains". The LXX suggests the reading נִסְתַּם(√סתם) which alters the meaning to "The valley of My mountains will be stopped up". The Mt reading is followed here.

2S.19:9; 2K.8:21;
14:12; 2C.25:22

b. 3. 2. Poetry (1):

איש לארצו "each to his own land" (1) Jer.50:16

c. Numeral.

Only אל is used (4 times). All examples are prose:

אחת (מן) הערים "one of the cities" (4) Dt.4:42; 19:5,11; Jos.20:4

d. Direction, expressed with דרך (2).

דרך here is used with the meaning "toward","in the direction of", as pointed out in the general introduction. It appears in both instances as part of the verbal complement:

דרך המדבר "toward the wilderness"; Jos.8:15.
דרך בית הגן "toward Beth-haggan": 2K.9:27

2. Person as destination.

a. על (1).

על is used once, in a sense equivalent to אל:
על מי תנוסו לעזרה "To whom will you flee for help?" (Is.10:3) (Pt.)

b. אל (1).

אל is used in the expression נוס אל נפש "to flee for one's life" (2K.7:7). The נפש actually indicates the purpose of the flight.

3. Noun of activity.

ל occurs twice here, with עזרה "help" in two poetic passages: Is.10:3; 20:6. Both are telic in emphasis.

NOTE on the Ablatival Use of ב.

In 2S.19:4, David's troops, seeing David's grief over the death of Absalom, steal into the city ashamed, (though they had been victorious) בנוסם במלחמה "as though they had fled from battle". The ב can equally well be translated "in": "as though they had fled in battle". The ב with נוס undoubtedly has the force "flee from the midst of . . . ."

This passage points up the fact that ב does not here actually have the meaning "from", but rather "in the midst". The combination with נוס may be rendered into the English "from", "from the midst of".

נחת

QAL "TO DESCEND"

ב and על are the prepositions occurring here, both found with persons, and semantically contrasted. The examples are poetic.

1. ב (1).

The meaning of the verb with ב becomes "to sink in": תֵחַת גערה במבין "A rebuke sinks into a wise man (more than when one strikes a fool 100 times)" (Pr.17:10).

2. על (2).

The meaning is "to descend on top of". Both examples are pronominal suffixes: Jer.21:13 and Ps.38:3.

NIPHAL "TO DESCEND"

This occurs only once, with ב and a person as destination. Here also the meaning becomes "to sink in": Ps.38:3(Pt.).

נסך

QAL "TO DROP, DRIP"

This occurs once with על (Jb.29:22) with the normal meaning "on". A group of persons is the destination.

נסע

QAL "TO DEPART"

1 Place name as destination.

Only the verbal complement is employed here. All examples are prose.

a. Simple place name (6).

a. 1. With ה directive (3).

Simple, anarthrous (2): סכת "Succoth" (Gn.33:17; Ex.12:37).

Simple, arthrous (1): (ה)נגב "the Negeb" (Gn.12:9).

a. 2. Without ה directive (3).

Simple, anarthrous (2): חצרות "Hazeroth" (Nu.11:35).

מוסרה "Moserah"[8] (Dt.10:6).

Simple, arthrous (1): (ה)גדגדה "Gudgodah"[8](Dt.10:7).

b. Composite place name (1): ארצה הנגב (Gn.20:1).

2. Common place-noun.

The verbal complement and אל are used here.

a. Verbal Complement (3).

All three are prose and involve the word מדבר "desert", which regularly appears in the verbal complement:

a. 1. With ה directive (2): Dt.1:40; 2:1.

a. 2. Without ה directive (1): Nu.14:25.

b. אל (1).

The destination is מקום "place" (Nu.10:29), which is regularly found with אל.

נפל

QAL "TO FALL"

1. Place as destination.

a. Common place-noun as destination.

Verbal complement - 23

אל - 3
ל - 3
ב - 6
על - 11

References:

a. 1. Verbal complement (23).

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[8] The ה may be directive rather than a part of a name.

Twenty-one of the 23 involve the expression "to fall to the ground" with ארץ. Of these, 20 are prose and use the ה directive.

a. 1. 1. With ארץ (21).

a. 1. 1. a. With ה directive, prose (20):

Gn.44:14
Jos.5:14
Jos.7:6
Jd.3:25
Jd.13:20
1S.5:3,4
1S.14:45
1S.17:49
1S.20:41
1S.26:20
1S.28:20
2S.1:2
2S.14:4,11,22
1K.1:52
2K.10:10
Jd.1:20
2C.20:24

a. 1. 1. b. Without ה directive, poetry (1): Am.9:9.

The use of ארץ here is in accord with the principle that the verbal complement is used if ארץ means "ground, earth". Otherwise אל is regularly used.

a. 1. 2. With פתח (2).

The meaning here is "to fall down at the door": (Jd.19:26,27).

a. 2. אל (3).

The meaning is "into", similar to that of ב (which is here used with words meaning "pit").

a. 2. 1. Prose (1):

מים "water" (1) 2K.6:5

a. 2. 2. Poetry (2).

פחת "trap" (2) Is.24:18; Jer.48:44

a. 3. ל (3).

a. 3. 1. Prose (1):

משכב "bed" (1) Ex.21:18

a. 3. 2. Poetry (2)

ארץ "ground" (2) Ez.38:20; Am.3:14

a. 4. (6).

All are poetry:

גומץ "pit" (1)	Ko.10:8
שואה "pit" (1)	Ps.35:8
שחת "pit" (3)	Ps.7:16; Pr.26:27(pron.) Pr.28:10

One noun is used with a meaning other then pit :

מכמר "net" (1)	Ps.141:10

a. 5. על (11).

a. 5. 1. With the meaning "to fall on top of" (7).

a. 5. 1. a. Prose (5):

אדמה "ground" (1)	2S.17:12
זרע "seed" (1)	Lv.11:37
חרב "sword" (2)	1S.31:5; 1C.10:5
מטה "couch" (1)	Est.7:8

a. 5. 1. b. Poetry (2):

שדה "field" (1)	Jer.9:21
פח "snare" (1)	Am.3:5

a. 5. 2. With the meaning "fall on = against" (4).

All are poetry :

בציר "grape-harvest" (1)	Jer.48:32
קיץ "summer-fruit" (2)	Is.16:9; Jer.48:32
קציר "harvest" (1)	Is.16:9

a. 5. 3. Pronominal suffix referring to a common noun (5):

Lv.11:35,38; 1S.31:4; Ez.24:6(Pt.); 1C.10:4.

b. Noun of direction (east).

This appears only once here, in the verbal complement with ה directive:

מזרח "east" (1)		1C.26:14.

2. Person as destination.

אל -9
ל -6
ב -2
על -65

a. אל (9).

a. 1. With the meaning "to surrender to" or "to desert to" (This is also one of the uses of על) (5).

All are prose:

Proper noun (2): Jer.37:13; 38:19.

Common noun (3): 2K.7:4; Jer.52:15; 1C.12:20.

a. 2. With פנים in the expression "fall on one's face" (this is also one of the uses of על). (4).

All are prose: Jos.5:14; 2S.14:22; Ez.43:3; 44:4.

b. ל (6).

b. 1. With the meaning "a lot falling to someone" (5).

This datival use is natural to the ל .

b. 1. 1. Prose (4): Nu.34:2; Jd.18:1; Ez.47:14; 1C.26:14.

b. 1. 2. Poetry (1): Ps.16:6.

b. 2. With the meaning "to fall on one's face" (אפיו) (1): 1S.20:41. The more common prepositions for this are על and אל.

c. ב (2).

Both occur in the same verse (1C.21:13) and have the meaning "fall into the hand (i.e., power) of someone (ביד . . .)". This use of the ב has been pointed out in previous chapters.

d. על (65).

The great preponderance of examples with על is to be expected with verbs in which the movement is distinctly downward.

d. 1. With the meaning "to fall down on top of" (26).

d. 1. 1. Prose (15):

Proper name (1): Gn.15:12.
Common noun (5): Jd.16:30(twice): 1S.11:7; Jb.1:19; Est.9:2.
Pronoun suffix (9): Gn.15:12; Lv.11:32; Jos.2:9; 1S.6:12; Ez.8:1; 11:5; Est.8:17; 9:3; Da.10:7.

d. 1. 2. Poetry (11):

Common noun (2): Na.3:12; Jb.4:13.
Pronoun suffix (9): Ex.15:16; Is.47:11; Ho.10:8; Ps.55:5; 69:10; Ps.105:38; Jb.13:11; 33:15; Ko.9:12.

d. 2. With the meaning "to fall on one's face", usually with פנים, once with אפים (24). All are prose:

פנים "face" (23): Gn.17:3,17; Lv.9:24; Nu.14:5; 16:4,22; Nu.17:10; 20:6; Jos.7:6,10; Jd.13:20;

1S.17:49; 25:23; 2S.9:6;
1K.18:7,39; Ez.1:28; 3:23; 9:8;
11:13; Ru.2:10; Da.8:17;
1C.21:16.

אפים "face" (1): 2S.14:4.

d. 3. With פנים in the meaning "to lament":

ויפל על פני אביו "And he lamented over his father" (Gn.50:1).

d. 4. With the meaning "go over to, surrender or desert to" (7).

All are prose:

Proper noun (3): Jer.21:9; 37:14; 1C.12:20.

Common noun (1): 2K.25:11.

Pronoun suffix (3): Jer.39:9; 1C.12:21; 2C.15:9.

d. 5. With צואר in the meaning, "fall on the neck of=embrace" (3).

The examples are prose passages from Genesis: Gn.33:4; 45:14; 46:29.

d. 6. With רגל in the meaning "fall at the feet of someone" (2).

Both are prose: 1S.25:24; 2K.4:37.

d. 7. Of a lot falling on someone (i.e., be chosen by lot) (1): Jon.1:7.

d. 8. In a hostile sense (1):

על פני כל אחיו נפל "He conducted military forays against all his brethren"[9] (Gn.25:18).

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[9] Following Speiser, Genesis.

נתך

QAL "TO POUR FORTH"[10]

ב and על are the prepositions used here. The passages in which they are used speak of the wrath of God pouring forth on a place or person. Both prepositions emphasize the hostile nature of the pouring forth. All examples are prose.

1. Place as destination.

a. Place name.

ב is used (once): ירושלם "Jerusalem": 2C.12:7.

b. Common noun.

ב is used (once): מקום "place": 2C.34:25

2. Person.

על is used (3 times):
Common noun (1): Da.9:27
Pronoun suffix (2): Jer.42:18; Da.9:11.

סבב

QAL "TO TURN AROUND, GO AROUND"

סבב is most frequently used in the sense "to go around a certain place", but it is occasionally found with a destination in the sense "turn to, go around to". Only the latter uses are treated.

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[10] This is intransitive.

1. Place as destination.

a. Place name (4).

The verbal complement only is used here. All are without ה directive.

a. 1. Simple place name (3).

a. 1. 1. Anarthrous (1): גת "Gath" 1S.5:8. "Let it (the ark turn aside to Gath").

a. 1. 2. Arthrous (2): (ה)גלגל "Gilgal", 1S.7:16.
(ה)מצפה "Mizpeh", 1S.7:16.

In these two and the following example, Samuel is pictured as making a circuit involving these three cities.

a. 2. Composite (1): בית אל "Bethel", 1S.7:16.

b. Common noun.

אל occurs twice here in 2S.14:24: יסב אל ביתו "Let him turn aside to his (own) house".[11]

c. Noun of direction (north, west).

אל is used once here in a poetic passage from Eccesiastes: הולך אל דרום וסובב אל צפון "It (the wind) goes toward the south, and it turns around toward the north" (Ko.1:6).

---

[11] ב occurs three times with a common place noun, but with the sense "to go around through . . . ", not truly a destination (Ct.3:3; 5:7; Ko.12:5).

2. Person as destination.

אל, ל, and על are each found once here, in prose. The אל and the ל are used interchangeably in the same context in the expression מן . . . אל(ל):

אל: Nu.36:7

ל: Nu.36:9

The על is semantically distinct, with the meaning "against"; 2C.18:31.

NIPHAL "TO TURN AROUND TO"

1. Place as destination.

a. Place name.

a. 1. Simple place name (3).

Only the verbal complement is found here. All are prose passages.

a. 1. 1. With ה directive (2).

a. 1. 1. a. Anarthrous (1): געה Goah (Jer.31:39).

a. 1. 1. b. Arthrous (1): (ה)קרקע Karka (Jos.15:3).

a. 1. 2. Without ה directive (1).

This is anarthrous: חנתן Hanathon (Jos.19:14).

a. 2. Composite place name (3).

a. 2. 1. Verbal Complement (2).

a. 2. 1. a. With ה directive (1): נחל מצרים Stream of Egypt (Nu.34:5).

a. 2. 1. b. Without ה directive (1): תאנת שלה Taanath Shiloh (Jos.16:6).

a. 2. 2. אל (1): הר השעיר mountain of Seir (Jos.15:10).

b. Common noun.

על appears here once, with hostile emphasis: נסבו על הבית "(The men of Sodom) turned toward (against) the house" (Gn.19:4).

c. Noun of direction (east, south, west).

The verbal complement occurs here three times in the boundary descriptions of Joshua. All have the ה directive:

ים "west": Jos.15:10
מזרח "east": Jos.16:6
נגב "south": Jos.18:14

2. Person as destination.

אל and על are each found once here, אל (Ez.26:2) in the sense of "toward", על (Jos.7:9) in the sense of "against".

סור

QAL "TO TURN ASIDE"

1. Place as destination.

a. Place name.

This occurs just once, with אל. The name is composite:

עיר היבוסי "city of the Jebusite" (Jd.19:11).

b. Common noun.

verbal complement - 1
אל - 3
ל - 1

References:

b. 1. Verbal complement (1).

The destination is אהל and is found with the ה directive (Jd.4:18) (Pr.)

b. 2. אל (3).

All are prose:

בית "house" (1): Gn.19:2
עיר "city" (1): Jd.19:12
עליה "upper room" (1): 2K.4:11

b. 3. ל (1).

This is the distributive expression איש לביתו"each to his own house" (Jd.20:8) (Pr.)

2. Person as destination.

אל (3) and על and (1) occur here.

a. אל (3).

All three examples are prose, the person expressed as a pronominal suffix: Gn.19:3; Jd.4:18(twice).[12]

b. על (1).

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[12] The סָר of 1S.22:14 is probably a by-form of שׂר "prince, captain", and is not included here.

על has the meaning "against" here: עליו "against him" (1K.22:32) (Pr.).

NOTE on the possible ablatival use of ב with סור.

In Ho.7:14, the MT reads יָסוּרוּ בִּי. Kittel and KB (1953)[13] suggests the reading יָסֹרוּ בי (סָרוֹר) "They have rebelled against Me". The context is equally well suited, however, by leaving the pointing unchanged and translating "They turn aside from Me".

סלק

QAL "TO ASCEND"

This is a hapax legomenon, and is used with the verbal complement in Ps.139:8:שמים "heaven".

עוז

QAL "TO TAKE REFUGE"

This is found once only, with ב in Is.30:2(Po).: לעוז במעוז "to take refuge in a stronghold". The ב is the preferred complement type with verbs of taking refuge, hiding.[14]

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[13] (1953) art. סור and סרר.

[14] This had already been recognized by BDB, ב, IV.

עוף

QAL "TO FLY"

1. Place as destination.

a. Composite place name.

Only ב occurs here (once): ועפו בְכֶתֶף[15] פלשתים ימה "They shall fly (down) into the slope of the Philistines to the west" (Is.11:14). The ב implies a penetration of the traditional territory of the Philistines.

b. Common place-name.

The verbal complement and אל are both used once. Both passages are poetic.

b. 1. Verbal complement (1):

(ה)שמים "heaven": Ps.23:5.

b. 2. אל (1).

ארבה "window": Is.60:8.

c. Noun of direction (west):

ים "west": Is.11:14 (Poetry, ה directive).

2. Person as destination.

אל is employed here (once):

ויעף אלי "and he flew toward me" (Is.6:6) (Pr.).

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[15] Mt has בְּכָתֵף.

פנה

QAL "TO TURN TO"

Only those passages in which there is a definite movement toward the destination are treated here. There are many others in which there is a turning to face toward a given place or person, but in which there is otherwise no movement.

1. Place as destination.

a. Place name.

Only אל occurs here (twice).

a. 1. Simple place name (1):
(ה)גלגל "Gilgal": Jos.15:7
a. 2. Composite place name (1).
ארץ שועל "the land of Shual": 1S.13:17.

b. Nouns of direction (north, south).

The verbal complement only is used, always with ה directive in prose (3):

נגב "south": Jos.15:2
צפון "north": Dt.2:3; Jos.15:7

c. Destination introduced by דרך.

Both אל and the verbal complement are employed.

c. 1. Verbal complement (3).
c. 1. 1. With a place name in prose (1):

דרך בית חרון "toward Beth Horon": 1S.13:18

c. 1. 2. a. Prose (1):

. . . דרך הגבול "toward the boundary . . . ":1S.13:18

c. 1. 2. b. Poetry (1):

דרך כרמים "toward the vineyards": Jb.24:18

c. 2. אל (2).

Both examples are prose:

דרך המדבר "toward the desert": Jd.20:42

דרך עפרה "toward Ophrah": 1S.13:17

2. Person as destination.

אל is used here twice. Both passages are poetry:

איש אל עמו "each toward his own people" (2): Is.45:22; Jer.50:16.

פשע

QAL "TO STEP"

This is a hapax legomenon, used with ב in a poetic passage from Isaiah. The destination is a vineyard which represents Israel: Is.27:4. The emphasis seems to be hostility.

צוף

QAL "TO FLOW"

This occurs once with על: צפו מים על ראשי "Waters flowed over my head" (Th.3:54) (Po.).

צעד

QAL "TO STEP"

This occurs once with a destination in the blessing of Jacob, Gn.49:22. על is employed:

עלי שור "over the wall" (Po.)

קהל

NIPHAL "TO GATHER TOGETHER"

1. Place as destination.

a. Place name.

The verbal complement and ל are found here. All are simple place names, and all passages are prose.

a. 1. Verbal complement (3). All are without ה directive.

Anarthrous (2): שלה "Shiloh" (Jos.18:1; 22:12).

Arthrous (1): מצפה "Mizpeh" (Jd.20:1).

a. 2. ל (1).

The passage is in Chronicles. It has been shown in the previous chapters that the use of ל with place names is restricted to the late books:

עמק ברכה "Valley of Beracah (Blessing)": 2C.20:26.

b. Common noun.

אל occurs here once:

פתח אהל מועד "the door of the tent of meeting": Lv.8:4(Pr)

2. Person as destination.

אל and על are used. The על has a hostile emphasis in 6 of the 7 passages in which it appears. The אל is hostile in only 1 out its 4 occurrences. All passages are prose.

a. אל (4):

Proper name (1): Jd.20:1; Jer.26:9(hostile).

Common noun (2): 1K.8:2; 2C.5:3.

b. על (7).

All are proper names.

b. 1. General (1): Ex.32:1

b. 2. Hostile (6): Nu.16:3(twice); Nu.17:7(twice) Nu.20:2(twice).

קפץ

PIEL "TO LEAP, PRANCE"

This occurs once with על, in Ct.2:8(Po.): גבעה "hill". The sense is "to prance over the hills (like a gazelle)".

קרב

QAL "TO COME NEAR"

קרב is used extensively with the various prepositions, but not with the verbal complement, nor is the objective complement used.

1. Place as destination.

a. Composite place name.

אל occurs once:

ארץ בני עמון "land of the sons of Ammon": Dt.2:37 (Pr.).

b. Common noun.

b. 1. אל (13).

b. 1. 1. Prose (10):

אהל "tent" (1): Nu.18:22
מזבח "altar" (4): Ex.40:32; Lv.9:7,8; Nu.18:3
משכן "dwelling" (1): Nu.17:28
עיר "city" (2): Dt.20:10; Jos.8:5
קדש "holy thing" (1): Lv.22:3
שלחן "table" (1): Ez.44:16

b. 1. 2. Poetry (3):

אהל "tent" (1): Ps.91:10
פתח "door" (1): Pr.5:8
שחת "pit" (1): Jos.33:22

b. 2. על (1):

מזבח "altar" (1): 2K.16:12(Pr.).

1 It is possible that the על is used in anticipation of the mounting of the altar, since it is regularly so used with על "go up".

c. Numeral.

ב is used once:

באחת המקומות "some place" Jd.19:13(Pr.).

It is likely that the ב is used in anticipation of the entering of a village or city.

d. Pronominal suffix.

אל is used once:

אליו (i.e., the ark): Jos.3:4(Pr.).

2. Person as destination.

a. אל (27).

a. 1. Prose (20).

a. 1. 1. Proper name (3): Nu.31:48; Jd.20:24; 1S.14:36

a. 1. 2. Common noun (6): Ex.32:19; Lv.18:14,19; Is.8:3; Ez.18:6; 37:7.

a. 1. 3. Pronoun (11): Gn.20:4; 37:18; Ex.14:20; Nu.18:4; Dt.1:22; 5:23; 22:14; 2S.20:17; 1K.2:7; Ez.44:15; Jon.1:6

a. 2. Poetry (7).

a. 2. 1. Proper name (1): Ze.3:2.

a. 2. 2. Common noun (1): Ps.66:19.

a. 2. 3. Pronoun (5): Is.48:16; 54:14; 65:5; Ma.3:5; Ps.32:9

b. על (1).

The על has hostile force:

עלי "against me" (Ps.27:2) (Po.).

3. Animal as destination.

אל occurs once:

בהמה "animal" (Lv.20:16) (Pr.).

4. Noun of activity.

occurs twice:

מלאכה "work": Ex.36:2

מלחמה "war": Dt.20:2

NIPHAL "TO APPROACH"

קרב is found once here with אל:

אלהים "God": Ex.22:7 (Pr.)

רוץ

QAL "TO RUN"

1. Place as destination.

a. Place name.

The verbal complement is used once without ה directive, with a composite place name:

בית לחם "Bethlehem": 1S.20:6(Pr.).

b. Common noun.

b. 1. Verbal complement (3).

All are prose.

b. 1. 1. With ה directive (2):

אהל "tent": Jos.7:22.

חוץ "outside": Gn.24:29

b. 1. 2. Without ה directive (1):

מערכה "battle line": 1S.17:22

b. 2. אל (2).

Both are prose:

באר "well": Gn.24:20

עין "well": Gn.24:29

b. 3. ל (1):

איש לביתו "each to his (own) house": Hg.1:9(Pr.).

2. Person as destination.

a. אל (5).

a. 1. Prose (3):

Proper name (1): 1S.3:5

Common noun (1): Gn.24:29

Pronoun suffix (1): Da.8:6(hostile)

a. 2. Poetry (2):

Pronoun suffix (2): Is.55:5; Jos.15:26 (hostile).

b. על (1).

על here has hostile force:

Pronoun suffix: Jb.16:14 (Po.).

3. Other nouns, רע, רעה "evil" (3).

ל is used in all 3 passages (poetry) with telic force:

רע "evil" (2): Is.59:7; Pr.1:16.

רעה "evil" (1): Pr.6:18

שׂטה

QAL "TO STRAY"

אל occurs once here, with דרך "way" as the destination: אל יֵשְׂטְ אל דרכיה לבך "Do not let your heart stray to her ways" (Pr.7:25) (Po.).

שוח

QAL "TO SINK DOWN"

אל occurs once here, with מות "death" as the destination: Pr.2:18 (Po.).

II שור

QAL "TO DESCEND"

ל is used once, with מלך "king" as destination: Is.57:9 (Po.).

שטף

QAL "TO FLOW, STREAM"

ב occurs once, with מלחמה as destination: Jer.8:6(Po.). The meaning is to "rush into battle".

שקק

QAL "TO RUSH UPON"

ב is employed twice, both times with the emphasis on hostile penetration.

1. Common place-noun (1): עיר "city": Jl.2:9 (Po.).
2. Pronoun referring to a place: בו"against it":Is.33:4(Po.).

תאר

QAL "TO TURN AROUND TO"

1. Simple place name.

The verbal complement is used twice, both in prose.

a. With ה directive (1): שכרון "Shikkeron" (Jos.15:11)

b. Without ה directive (1): בעלה "Baalah" (Jos.15:9).

2. Composite place name (1).

מעין מי נפתוח "Well of the waters of Nephtoah" (Jos.15:9).

תעה

QAL "TO STRAY"

The destinations here are common place-nouns. All are poetry.

1. Verbal complement (1):

   מדבר "desert": Is.16:8

2. ל (1):

איש לעברו "each to his own side": Is.47:15.

Chapter 10

SUMMARY AND CONCLUSION

In this chapter the data and conclusions from the previous chapters are summarized. The material will be treated from several aspects:

1) In the first part the verbs are listed along with information on the probability of occurrence of the various complement types under varying conditions.

2) The meanings, uses and distinctive features of the individual complement types are discussed.

3) The principles governing the choice of a given complement type under various conditions are considered.

Use of the Complement Types with Individual Verbs under Various Conditions.

The following figures are intended as a broad summary. Some items such as nouns of activity or condition, nouns of direction, etc., are omitted in the interest of avoiding unwieldiness. Details are available in the chapters in which the given verb is considered.

In the first column of the chart is listed the type of movement involved. Under the designation "general" movement is meant simple or ordinary movement without any especial emphasis indicated by the complement type under the specified conditions. It actually covers a broad spectrum by virtue of the fact that the complement type involved is employed not only in movement of a general nature, but may also at times be used when the context shows penetration, hostility, or datival force. Thus the verbal complement is the complement type generally used with simple place names. Sometimes the context will indicate that the movement is of a hostile nature, other times the context indicates that an entry is made into the destination, but because of the very fact that the verbal complement is used over a broad range of meanings, it cannot of itself designate hostility or penetration. Thus whenever a complement type does not lend a particular emphasis to the movement, this movement is designated as "general".

Under the designations "hostile", "penetrating", "datival" are listed only those complement types which particularly emphasize one or the other of these types of movement. The term "hostile" includes military assault or invasion, or any type of approach with hostile intent. The preposition ב is sometimes listed both under "penetrating" and under "hostile" if it fits both categories. In these cases a notation is made to that effect.

In the second column the type of destination is listed. The following abbreviations are employed:

1) SPN - simple place name
2) CPN - composite place name
3) CnPN - common place noun

In the case of common place nouns there are many internal distinctions, such as the fact that certain nouns are always found with a given complement type while other nouns are always found with another. Still other nouns vary in usage in accordance with their environment. Table 10 gives a detailed listing of these nouns. This is true to a lesser degree with composite place names.

The designated verbs are Qal unless otherwise specified. Poetry and prose are here distinguished only when significant. Complement types are listed in order of frequency.

אתה "to come"

Datival,				
--ad./disad.	Person (pt)	VC	1	100%
--belonging	Person	ל	1	100%

בוא "to enter, come, go"

General[1]	SPN	VC	119	89%
		אל	10	7%
		ל	5	4%
	SPN, excl.E-C	VC	109	95%
		אל	6	5%

---

[1] See the introduction to this section for an explanation of the term "general" movement.

	SPN, E-C only	VC	10	53%
		ל	5	26%
		אל	4	21%
	CPN	VC	36	78%
		אל	9	20%
		ל	1	2%
	CnPN[2]	אל	141	64%
		VC	76	35%
		ל[3]	2	1%
	Pron.suff.	VC	2	100%
	Person	אל	305	99%
		על	3	1%
Datival,				
--ad./disad.[4]	Person	ל	29	65%
		VC(pt)	16	35%
	Person (pt)	ל	18	53%
		VC	16	47%
--belonging	CnPN	ל	13	100%
Penetrating,				
--general	Place	ב	23	100%

---

[2] For common place-nouns the pattern varies from noun to noun. A complete listing of common nouns will be found in Table 10 in the Appendix. The more important nouns are discussed in part 2 of this chapter.

[3] See the discussion of ל in the following section of this chapter.

[4] Only those instances in which a noticeable emphasis is indicated are listed here.

--hostile[5]	Place	ב	36	100%
--into alien environment[6]	Place	ב	4	100%
--a piercing	Person	ב	13	100%
--a joining of a group	Person	ב	14	100%
--hostile	Person	ב	6	100%
Hostile,				
--movement against	Place	על	18	100%
--penetration[7]	Place	ב	36	100%
--movement against	Person	על	12	100%
-- penetration	Person	ב	6	100%
--judgment from God	Person	על	24	100%
"On, upon",				
--general	Place	על	3	100%
	Person	על	5	100%
--judgment[8] or blessing from God	Person	על	29	100%

ברח "to flee"

General	SPN	VC	7	100%

---

[5] The term hostile here includes the idea of a military invasion, any type of forced, unpleasant or unwanted entry, or entry with hostile intent.

This is listed again below under the entry "hostile, penetration".

[6] See Ch.2, Part 1, II C for explanation of this term.

[7] This is also listed above under the entry "penetration, hostile".

[8] This is also listed above under the entry "hos-

	CPN	VC	1	50%
		אל	1	50%
	CnPN	אל	1	100%
	Person	אל	4	100%
Datival, --belonging	CnPN	ל	1	100%

גלה "to go into exile, depart"

General	SPN	VC	2	100%
	CnPN	אל	1	100%

גלל (Hitpolel) "to fall upon"

Hostile	Person	על	1	100%

דחף "to hurry"

General	CnPN	אל	1	100%

דלג "to leap up"

"On, upon"	CnPN	על	1	100%

דלג (Pi) "to leap"

"Over"	CnPN	VC[9]	2	67%
		על[9]	1	33%

---

tile, evil from God".

[9] For a suggested semantic distinction see this verb in chapter 9.

הוה "to fall"

General	CnPN	VC	1	100%

הלך "to go"

General	SPN	VC	50	83½%
		אל	8	13%
		ל E-C only	2	3½%
	SPN, excl.E-C	VC	48	91%
		אל	5	9%
	CPN	VC	16	55%
		אל	11	38%
		ל	2	7%
	CnPN	אל	40	73%
		VC	12	22%
		על	3	5%
	Person	אל	55	95%
		ל	2	3½%
		על	1	1½%
Datival, --belonging	CnPN	ל	28	100%
Penetrating --Hostile	CnPN	ב	1	100%
"Over"	CnPN	על	2	100%
	Person	על	1	100%

חוש "to hasten"

Datival, --ad./disad.	Person	ל	3	100%

חלף "to pass on, over"

Hostile, --with penetration	Person	ב	1	100%
"Over"	Person	על	1	100%

חסה "to seek refuge"

Penetrating[10]	Person	ב	34	100%

טבע "to sink in, penetrate"

Penetrating	CnPN	ב	4	100%
	Person	ב	1	100%

טוש "to fly"

"On"	CnPN	על	1	100%

יצא "to go out"

General	SPN	VC	13	81%
		אל	3	19%

---

[10] See p. 267(ch.9) for explanation and examples.

	CPN	אל	12	67%
		VC	3	16½%
		ל(E-C)	3	16½%
	CPN, excl.E-C	אל	10	77%
		VC	3	23%
	CnPN	VC	19	53%
		אל	17	47%
	Person	אל	31	94%
		על	2[11]	6%
Datival,				
--belonging	CnPN	ל	1	100%
--ad./disad.	CnPN	ל	1	100%
	Person	ל	40	100%
Penetrating	CnPN	ב	4	100%
	Person	ב	1	100%
Hostile	Person	ב	1	50%
		על	1	50%
"Over"	SPN	על	1	100%
	CnPN	על	3	100%

ירד "to go down"

General	SPN	VC	36	95%
		אל	1	2½%
		ל	1	2½%

---

[11] One of these is the idiom "to surrender to".

	SPN, excl.E-C	VC	36	97%
		אל	1	3%
	CPN	אל	7	54%
		VC	6	46%
	Person	אל	26	100%
Datival, --ad./disad.	Person	ל	1	100%
Penetrating	CPN	ב	1	100%
	CnPN	ב	2	100%
	Pron. suff.	ב	1	100%
--hostile	Person	ב	3	100%
"On, down to"	SPN	על	1	100%
	CPN	על	6	100%
	CnPN	על	5	100%
	Pron suff.	על	1	100%
--hostile	Person	על	5	100%
--beneficial	Person	על	3	100%

מהר (Piel) "to hasten"

General	CnPN	VC	2	67%
		אל	1	33%
	Person	אל	1	100%

נגש "to approach"

General	CnPN	אל	4	80%
		על	1	20%
	Person	אל	20	100%
"To touch"	Person	ב	1	100%

נהר "to stream, flow"

General	CnPN	אל	1	50%
		על	1	50%
	Person	אל	1	100%

נוח "to settle down on"

"On"	CPN	על	1	100%
	Person	על	5	100%
Penetrating	CPN	ב[12]	1	100%
	CnPN	ב	5	100%
	Person	ב[13]	1	100%
Hostile	Person	על	1	100%

נוס "to flee"

General	SPN	VC	6	100%
	CPN	אל	2	100%

---

[12] The meaning here is "throughout.

[13] The meaning here is "among".

	CnPN	VC	6	55%
		אל	5	45%
	Person	על	1	100%
Datival, --belonging	CnPN	ל	7	100%

נחת "to descend"

Penetrating	Person	ב	1	100%
"On"	Person	על	2	100%

נחת (Ni) "to descend"

Penetrating	Person	ב	1	100%

נטף "to drop,drip"

"On"	Person	על	1	100%

נסע "to depart"

General	SPN	VC	6	100%
	CPN	VC	1	100%
	CnPN	VC	3	75%
		אל	1	25%

נפל "to fall"

General	CnPN	VC	23	80%
		אל	3	10%
		ל	3	10%

	Person[14]	אל	7	58%
		על	5	42%
Penetrating	CnPN	ב	6	100%
	Person[15]	ב	2	100%
Hostile	CnPN	על	4	100%
	Person	על	1	100%
"On"	CnPN	על	7	100%
	Pron. suff.	על	5	100%
	Person	על	32	100%
Datival	Person	ל	5	83%
		על	1	17%

נתך "to pour forth" (intr.)

Hostile	SPN	ב	1	100%
	CnPN	ב	1	100%
	Person	על	3	100%

סבב "to turn around, to go around"[16]

General	SPN	VC	3	100%
	CPN	VC	1	100%

---

[14] These passages have the meaning "to surrender to, desert to".

[15] With the meaning "to fall into the hands of . . ."

[16] This meaning is specifically for those cases in which a destination is in view.

	CnPN	אל	2	100%
	Person	אל	1	50%
		ל	1	50%
Hostile	Person	על	1	100%

סבב (Ni) "to turn around to"[16]

General	SPN	VC	3	100%
	CPN	VC	2	67%
		אל	1	33%
	Person	אל	1	100%
Hostile	CnPN	על	1	100%
	Person	על	1	100%

סור "to turn aside"

General	CPN	אל	1	100%
	CnPN	אל	3	75%
		VC	1	25%
	Person	אל	3	100%
Hostile	Person	על	3	100%
Datival, --belonging	CnPN	ל	1	100%

סלק "to ascend"

General	CnPN	VC	1	100%

---

[16] This meaning is specifically for those cases in which a destination is in view.

עבר "to pass over, cross over"

General	SPN	VC	18	95%
		אל	1	5%
	CPN	אל	9	60%
		VC	6	40%
	CnPN	אל	4	67%
		VC	2	33%
	Person	אל	10	83%
		על	2	17%
Datival,				
--belonging	CnPN	ל	1	100%
--ad./disad.	Person	VC(pt)	1	100%
Penetrating	SPN	ב	4	100%
Hostile	Person	ב	1	100%
"On"	Person	על	10	100%

עוז "to take refuge"

Penetrating	CnPN	ב	1	100%

עוף "to fly"

General	CnPN	VC	1	50%
		אל	1	50%
	Person	אל	1	100%
Penetrating	CPN	ב	1	100%

עלה "to go up"

General	SPN	VC	33	87%
		אל	4	10%
		ל(E-C)	1	3%
	SPN, excl.E-C	VC	33	93%
		אל	2	7%
	CPN	VC	24	64%
		אל	14	36%
	CnPN	VC	51	71%
		אל	20	28%
		ל	1	1%
	Pron. suff.	VC	1	50%
		אל	1	50%
	Person	אל	36	72%
		על	14[17]	28%
Datival	Person	ל	1	100%
--belonging	CnPN	ל	2	100%
Penetrating	SPN	ב	4	100%
	CPN	ב	2	100%
	CnPN	ב	19	100%
	Person	ב	3	100%
Hostile	SPN	על	8	100%

---

[17] Ten of these are examples of the expression "come to mind" (usually עלה על לב). The percentages are then אל (90%) and על (10%).

	CPN	על	4	100%
	CnPN	על	7	100%
	Pron. suff. (place)	על	2	100%
	Person	על	13	65%
		ב	7	35%
"meaning "on, over"	CnPN	על	17	100%
	Pron. suff. (place)	על	1	100%
	Person	על	6	100%

פנה "to turn to"

General	SPN	אל	1	100%
	CPN	אל	1	100%
	Person	אל	2	100%

פשע "to step"

Hostile	Person	ב	1	100%

צוף "to flow"

meaning "on, over"	Person	על	1	100%

צעד "to step"

meaning "over"	CnPN	על	1	100%

קהל (Ni) "to gather together"

General	SPN	VC	3	75%
		ל(E-C)	1	25%

	SPN, excl.E-C	VC	3	100%
	CnPN	אל	1	100%
	Person	אל	4	80%
		על	1	20%
Hostile	Person	על	6	100%

קפץ (Pi) "to leap, prance"

meaning "on, over"	CnPN	על	1	100%

קרב "to come near"

General	CPN	אל	1	100%
	CnPN	אל	13	93%
		על	1	7%
	Pron. suff. (place)	אל	1	100%
	Person	אל	27	100%
Hostile	Person	על	1	100%

קרב (Ni) "to come near"

General	Person	אל	1	100%

רוץ "to run"

General	CPN	VC	1	100%
	CnPN	VC	3	60%
		אל	2	40%
	Person	אל	5	100%

Datival, --belonging	CnPN	ל	1	100%
	Person	על	1	100%

שוב "to return"

General8	SPN	VC	27	77%
		ל	6[18]	17%
		אל	2	6%
	SPN, excl.E-C	VC	21	95½%
		ל	1	4½%
	CPN	VC	5	46%
		אל	4	36%
		על	2	18%
	CnPN	אל	31	76%
		VC	7	17%
		על	3	7%
	Person	אל	92	94%
		על	6	6%
Datival, --belonging	CnPN	ל	41	100%
	Person	ל	8	100%
--ad./disad.	Person	VC(pt)	1	100%
Hostile	Person	על	4	57%
		ב	3	43%

---

[18] Five of these are in Ezra-Chronicles.

סור "to descend"

General	Person	ל	1	100%

שקק "to rush"

Penetrating, --hostile	CnPN	ב	1	100%
	Pron. suff. (place)	ב	1	100%

תאר "to turn around to"

General	SPN	VC	2	100%
	CPN	אל	1	100%

תעה "to stray"

General	CnPN	VC	1	100%
Datival, --belonging	CnPN	ל	1	100%

The Meaning and Use of the Various Complement Types

The following summary attempts to define as closely as possible the conditions under which a given complement type is used after verbs of motion. In considering basic or "original" meanings, it must be remembered that though these are important from the standpoint of the historical development of the language, the native speaker and writer was doubtless less aware of the "original" meaning of a given complement type than of its use as part of a set pattern of speech recognized by him and his fellow speakers as being correct or acceptable. Consequently speech patterns develop in which the original meaning is obscured or even lost sight of. Thus, while the preposition אל is commonly (and with good reason) assumed to have originally meant "toward", in its use with persons as destination this meaning has lost any force since persons as destination are regularly introduced by אל (except, of course, when there is a specific semantic emphasis in view).

1. The Verbal Complement.

As noted in chapter 1, Ewald suggested that "the ordinary accusative forms the proper completion and extension of the verb".[19] This is a logical assumption and is generally borne out by the data of this study. The basic idea, then, of the Verbal Complement is the carrying out of the action indicated in the verb.[20] In actual practice, however, the Verbal Complement is not used in all situations in which it might be expected from a consideration of its theoretical basic meaning, that is, there are certain situations in which normal movement toward a goal takes place, but in which the Verbal Complement is never (or rarely) employed. Following is a summarization of the conditions of use and non-use of the Verbal Complement along with certain oppositions to other complement types.

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[19] Ewald-Kennedy, Syntax, p.43.

[20] The fact that the ה directive has no necessary connection with an earlier accusative would invalidate the opinion, which was formerly frequently expressed (see ch.1), that the directional use is the basic or original use of the "accusative", since it was no doubt predicated on the assumption that the ה directive is a remnant of an earlier accusative ending.

The Verbal Complement is used most frequently with place names. For general movement toward a destination it is the most frequently occurring complement type, particularly in the case of simple place names. Over all verbs studied, the probability of the use of the Verbal Complement with simple place names is 88%.[21] The probability is drastically less in Ezra-Chronicles (44%), in which ל and אל become more frequent. When Ezra-Chronicles is excluded, the density of the Verbal Complement goes up to 94%. In the case of composite place names, the Verbal Complement is not nearly so prominent, the overall density being only 53%. Table 22 in Appendix C gives the figures.

Certain of the composite place names show a fairly high percentage of use for the verbal complement. Thus those consisting of בית in the first unit, such as בית אל, בית לחם, etc. show a density of 92% verbal complement over against אל. באר שבע "Beersheba" appears three times as the verbal complement, once with אל for a density of 75% verbal complement. Some possible suggestions concerning the difference in syntax between simple and composite place names are discussed in the section on the principles guiding the Hebrew writers with regard to the choice of complement types.

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[21] This applies only to general movement. When the movement emphasizes penetration or hostility ב or על is used.

The use of the verbal complement is not materially affected by a transition from prose to poetry. Its probability of occurrence with place names is also rather consistent throughout the Bible with the exception of Ezra-Nehemiah and Chronicles, which are distinctly post-exilic. In these latter books the אל is used relatively more frequently, but even more important, the ל, which is used only once in 328 occurrences of simple place names outside of Ezra-Nehemiah and Chronicles suddenly comes into use (13/45 times=29%). This indicates that after the exile the verbal complement begins to decline in importance in this particular construction.

It should be pointed out here that other prepositions and adverbial expressions are employed with place names, but that these add a semantic emphasis not present in the verbal complement, the complement type generally used. Thus ב is used only when there is an emphasis on penetration, most frequently hostile, while על is used when there is hostile activity against a place. Now there are times when the verbal complement is used, yet the context indicates that there is activity such as that described above. The fact, however, that the verbal complement is used in such a great variety of semantic contexts precludes its bearing any particular emphasis. When this emphasis is desired, ב or על is employed. Pages 79-84 in chapter 2 discuss the distinctions.

With common place-nouns the verbal complement is second in importance to אל, the combined total of the two complement types being 434, of which 174 or 40% are the verbal complement.[22] There is considerable variation from noun to noun, some using the verbal complement exclusively, others not at all, still others employing the verbal complement under certain conditions. Table 10 shows the usage of the verbal complement and אל with the common nouns under various conditions. The conclusions to be drawn from this chart as related to the use of the verbal complement are summarized here:

1) Those nouns appearing more than once, predominantly or always as the verbal complement are:

במה "high place" (5/5=100%)
גרן "threshing floor"(3/3=100%)
חדר "chamber, room" (6/6=100%)
מדבר "wilderness, desert" (12/12=100%)
מרום "height (2/2=100%)
שדה "field, plain" (13/15=87%)
שמים "heaven, sky" (15/15=100%)

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[22] The use of ב is semantically conditioned. This is also true of the great majority of the occurrences of על. Every indication is that the ל likewise is distinct in usage from both the verbal complement and אל. All three (ב, ל and על) are used considerably less frequently than either אל or the verbal complement.

2) Those nouns appearing predominantly as the verbal complement under certain conditions are:

ארץ when it means "ground". As such it occurs 22 times, 21 times with ה directive (the single exception being poetic), mostly with נפל "to fall". ארץ is used only once as the verbal complement in the meaning "land". By contrast אל is used 42 times with the latter meaning, not at all with the meaning "ground".[23]

בית "house" in construct relationship with another noun: 50/69=73%.

בית "house" in the absolute state: 9/10=90% (this in contrast to בית with pronominal suffix, which uses אל in 34 of 37 occurrences, 92%).

הר "mountain" in the absolute state: 12/15=80%. (הר in construct relationship uses אל only [4]).

החוצה "outside": 5/5=100%. (מחוץ ל-- uses אל only [2]).

עיר "city" in the absolute state shows a slight preference for the verbal complement: 21/35=60%.

3) Nouns with pronominal suffixes do not appear as the verbal complement in prose. There is only one exception to this, ארצו "his land" (Da.11:38). This passage is exceptional also in that it is the only instance in which

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[23] The statement of König, Syntax, p. 381 needs to be revised. According to König, ארץ "land" is frequently used with the "accusative". But as shown above ארץ is regularly so used only when it means "ground".

the verbal complement is used with ארץ in the meaning land. Even in poetry, nouns with pronominal suffixes are found in only seven passages.[24] With אל, on the other hand, these nouns appear mostly in prose, only 4 out of 61 occurrences being poetry.[25]

The verbal complement is used with persons only rarely, and then only under certain specific conditions: 1) The passage is poetic, 2) the sense of the construction is datival of advantage or disadvantage, and 3) the person regularly appears as a pronominal suffix. The verbs with which these constructions occur are בוא (16), עבר (1), שוב (1) and אתה (1). The MT also shows one occurrence with ירד (in a prose passage from Samuel), but the text seems to be corrupt at this point.[26] The only exceptions to the third condition above are two passages with בוא and possibly one passage with שוב.[27]

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[24] The nouns are: בית house (3): Ps.5:8; 66:13; Pr.7:20 (all with בוא).
יצוע bed (1): Gn.49:4, (with עלה).
מקדש sanctuary (1): Th.1:10 (with בוא).
שער gate (2): Ob.1,1; Ps.100:4 (both with בוא).

[25] See the discussion of the meaning and uses of אל for more details on this.

In the light of the data above and in table 10, the statement of Gesenius', Grammar, p.373, that the "accusative" is used especially with nouns in construct relationship with other nouns is not particularly accurate.

[26] See pp.162-163 for a discussion of this.

[27] See p.43 and pp.236-238 for further details and discussion.

One rather remarkable fact comes to light when the data of the use of the ה directive is considered. Its probability of appearance is markedly greater in the Pentateuch than in the prose passages of any other book. This is consistently true with all verbs studied. Appendix A shows the statistics of the use of the ה directive with each verb studied as well as a set of summary statistics. Over all verbs studied the ה directive appears in 76% of the prose passages of the Pentateuch when the destination is a place. For the prose passages in the remaining books, the figure is only 30%. The difference is far too great to be attributed to chance, especially since this disparity can be seen with all verbs. The books Joshua, Judges, Samuel and Kings, are all very close to the overall average: 34%, 36%, 34%, and 30% respectively. The books Ezra-Nehemiah and Chronicles show a density of only 20%. This evidence would seem to point toward an early origin for the Pentateuch. The relatively low density in Ezra-Chronicles, though the difference from the rest of the books is not nearly as marked as in the case of the Pentateuch, nevertheless coincides well with a post exilic origin.

2. אל

אל is rather universally considered to have the original meaning of "direction towards",[28] and all indications are that this is a correct opinion. A good indication of this is the frequent use of אל with נפל when there is only a turning toward the destination, no actual movement. Similar to this is the use of אל with פרש in passages in which the hands are spread out toward a person or place. It may with good reason be assumed that אל was first used to place more emphasis of the movement in the direction of a goal than on the actual arrival, that is, to emphasize the process more than the completion. Since this was more a matter of emphasis than a statement that the goal was not reached, it is easy to see how this emphasis gradually lost its force until eventually it bore little or no force. Thus if it was frequently used in situations in which the goal was obviously actually reached, it would, aided perhaps by careless usage, be increasingly associated with the actual attainment of the goal rather than the striving toward the goal. This is the situation in biblical Hebrew. Though in many passages the idea of "toward" seems to be called for, there are too many other passages in which there is absolutely no discernible distinction between the use of אל and of the verbal complement. As a result little or no dependence can be placed on any emphasis that the אל carries, so that for all practical purposes both אל and the verbal complement have come to be used for general movement toward a goal.

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[28] See p.9 in chapter 1.

The most consistent use of אל is with persons, the probability of its use in general movement being 95% over all the verbs studied. The other prepositions used for general movement are על (4½%) and ל (½%).[29] As indicated previously, the verbal complement is not used for general movement toward a person. As to the use of אל, it is not affected by the way in which the person is expressed, whether as a proper name, common noun or pronominal suffix. The usage is also the same in both prose and poetry.

With common place-nouns, אל is used more frequently than the verbal complement (260/434 total=60%), but the usage varies considerably from noun to noun. This is illustrated in table 10 from which the following conclusions may be drawn:

1) Those nouns appearing more than once, predominantly or always with אל are:

אדמה land 2/2=100%
אהל tent 25/32=78%[30]
אחזה possession 3/3=100%
בקעה valley 2/2=100%
היכל temple 6/6=100%
חצר court 2/2=100%
מזבח altar 8/8=100%

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[29] The figures are אל(642), על(34), ל(4). Only those uses of על and ל are counted in which they are not semantically distinct from אל.

[30] In construct relationship with either noun or pronominal suffix, אהל uses אל exclusively (21/21).

מקדש	sanctuary 6/7=86%[31]
מקום	place 18/19=95%
משתה	banquet 4/4=100%
נחלה	inheritance 2/2=100%
עפר	dust 3/3=100%
קבר	grave 3/3=100%
קדש	holy place 2/2=100%
שלחן	table 3/3=100%
תבה	ark 6/6=100%

2) Those nouns appearing predominantly with אל under certain conditions are:

אהל	tent (construct) 21/21=100%
ארץ	in the meaning "land" 37/38=97½%
בית	house with pronominal suffix in prose 34/34=100%
הר	mountain (construct) 4/4=100%
חוץ	outside in the form מחוץ ל 2/2=100%
עיר	city(construct) 11/11=100%

3) Nouns with pronominal suffixes occur frequently in prose, but rarely in poetry.[32] Of 260 common nouns using אל, 61 or 23% have the pronominal suffix.[33] Of these

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[31] The one occurrence of the verbal complement is with pronominal in a poetic passage (Th.1:10. The verbal complement is preferred under these conditions.

[32] This is directly the opposite of the situation with the verbal complement.

[33] See table 10 for complete data.

61 nouns with pronominal suffix, only 4 are found in poetry. Of these 4, 3 occur with שוב.[34] The fact that the ratio of אל to the verbal complement used with common nouns is much higher than usual in the case of שוב indicates that אל (or often also ל)[35] was felt to be a necessary adjunct to the verbal idea. This would account for the use of אל in these three poetic passages. In the case of the fourth passage (Ma.3:1), the verb being בוא, the use of אל may be due to two contributing causes: 1) The noun involved היכל "temple" is elsewhere used only with אל and 2) Malachi as a late book could be expected to show the tendency evidenced in the later books toward an increased use of אל and ל at the expense of the verbal complement.

With simple place names אל is used in only 31 out of a total of 374 passages in which general movement is involved (8%). There is no clear, consistent semantic distinction in the use of אל in these 31 instances as opposed to the use of the verbal complement. Some passages show from the context that אל should be translated "toward", such as 1S.19:23 in which Saul is depicted as going to (toward) Ramah, prophesying until he arrives. In other passages the meaning "toward" is not exegetically appropriate. Thus no reliance can be placed in any semantic distinction, though it can be said that if the writer should desire the meaning "toward", אל rather than the verbal complement would be used.

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[34] With שוב: מקום place (Ho.5:15), עיר city (Jer.31:21), עפר dust (Ps.104:29). The fourth noun, used with בוא is היכל temple in Ma.3:1.

[35] The use of ל is also disproportionately heavy with שוב.

In Ezra-Nehemiah and Chronicles the אל, along with ל, is more frequently used. Of the 31 examples of אל with simple place names, 12 are found in these books. Its density here is 12/45=27% as opposed to a density of 19/329=6% in the remaining books.

With composite place names, אל is more prominently represented, its overall density being 74/184=40%. The choice of אל with the individual names is not predictable on the basis of the usage of the first unit of the name when it appears as a common noun. Thus ארץ "land" when it is a common noun regularly appears with אל. But when it is part of a place name, the density of אל is only 65%. More is given on this in the section on the principles governing the choice of the various complement types.

3. ל

The commonly accepted view of the basic meaning of ל with verbs of motion is that it serves to introduce the destination in much the same way as the אל or the verbal complement.[36] This is certainly true of the languages spoken in the areas surrounding Israel, such as Phoenician, Ugaritic and Aramaic. The conclusions drawn from this study indicate, however, that generally speaking the ל indicated a mild datival emphasis. In Ezra-Nehemiah and Chronicles the ל comes into frequent use in a general sense, replacing the verbal complement to a considerable degree.

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[36] See ch.1 for a survey of existing treatments of ל.

With place names the ל is used only once outside of Ezra-Nehemiah and Chronicles. In the latter books it appears in 13 of 45 passages involving place names (29%). In this new development of the use of ל, Hebrew followed the usage already long practiced in neighboring countries.[37]

In the case of common place-nouns, the ל is found in 109 passages. This compares with 174 for the verbal complement and 260 for אל. It is striking to note that of the 109 occurrences of ל, in 79 the noun has a pronominal suffix attached. These are found in both prose and poetry. This high density (77%) compares with a density of 5% (almost all in poetry) for the verbal complement and 23% (almost all in prose) for אל. The distributive expression "each to his own . . ." uses the ל almost entirely: . . . ל . . . איש . Noteworthy also is the fact that ל with common place-nouns has a disproportionately large frequency rate with שוב "to return". Inherent in the root of this verb is the idea of a return to a place or person where the subject had previously been. The fact that ל is used so frequently with this verb, each passage showing an emphasis on a return to a place belonging to the subject, or with which he is associated, or else where he appropriately belongs, indicates that the "dative of belonging" is associated with ל. Most of the passages in which ל is employed with other verbs as well support the conclusion that ל is used with common nouns when the idea of "belonging" is intended to be emphasized.[38] The dative of advantage/disadvantage, found primarily in connection with persons, is sparsely represented here. In addition there are two passages in which no particular datival stress can be detected.

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[37] See DISO, p.130; UT, p.97; PPG, p.128.

It is striking to note that in both passages the speaker is a non-Israelite. Jos 2:3 is a direct quotation of the king of Jericho: הוציאי האנשים הבאים אליך אשר באו לביתך "Bring out the men who came to you, who entered your house". Since the mild datival force of belonging (and occasionally the dative of advantage or disadvantage) is otherwise so consistently used, the question arises whether this use of the ל might possibly reflect the idiom spoken in pre-conquest Jericho. Supporting such a suggestion is the fact that ל was commonly used in language areas surrounding Israel to introduce the destination with general movement[39].

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[38] Ezra-Nehemiah and Chronicles are much laxer in this regard. In these books the ל may indicate general movement with no particular emphasis.

[39] It is so used in Phoenician, Ugaritic, Aramaic (including the Elephantine Papyri).

The other exceptional passage is Job 20:6 אם יעלה לשמים שיאו . . . . "Even though his excellency reach (go up to) the skies . . . " These words are part of one of the speeches of Zophar the Naamathite. It is possible, whatever the time of composition, that Zophar's native dialect is reflected here.[40]

ל is used with persons almost exclusively in the sense of a dative of advantage/disadvantage.[41] There are only two real exceptions out of 102 occurrences of ל with persons. As indicated in chapter 1, these may well reflect the speech of Aram-Naharaim. In Nu.24:14 Balaam, a native of that area, speaking to the king of Moab, says ועתה הנני הולך לעמי "And now, behold, I am going to my people". Since it is known that the peoples around Israel used ל in a general non-datival sense, the question may be raised whether this quotation of Balaam's speech reflects his native dialect. In Gn.24:56 it is Abraham's servant speaking, שלחני ואלכה לארני "Allow me to go to my master". The speaker, who may well have his roots in the area, is speaking to Abraham's relatives in the city of Nahor. Since these two passages are the only exceptions to the datival use of ל with persons, and since they are both direct quotations of people associated with the same locality, it may be that the "irregularity" reflects the foreign dialect.[42]

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[40] The location of Naamah is not known.

[41] It should be noted that, though the connotation of advantage is more common (appr.75%) with ל than that of disadvantage, the latter does represent a considerable proportion of examples. This is particularly true with בוא, where of 28 occurrences, 18 emphasize the unfavorable.

An alternate suggestion for these two passages is that הלך ל is used similarly to שוב ל and means to return to the person or persons with whom the subject belongs.

ל is frequently used with nouns of activity, usually with somewhat of a telic force. Details are given in the chapter descriptions.

Mention should also be made of the fact that there are several passages in which ל is used ablatively. Details are given in the NOTE at the end of the description of the use of ל in the treatments of בוא and ירד.

4. ב

The unifying idea behind the various uses of ב is that of penetration. Though the idea of an entrance into a place or thing may be included in the combination of other complement types (especially the verbal complement) with certain verbs (such as בוא) the use of ב lends a distinct amphssis on the idea of entering or penetrating. There are three major types of penetration indicated by the ב :

1) A general emphasis focusing attention on the act

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[42] This suggestion cannot be regarded as more than a possibility until more evidence is brought forward to either substantiate or refute it. One clear example from Ugaritic of this use of ל in general movement toward a person is l̲k lʾabk "Go to your father" (K II vi 27).

of entry or moment of entry, as in the passage from 1st Kings: היא באה בסף הבית והנער מת "As she entered the threshold, the lad died" (1K.14:17). The act of entering a shelter or hiding place is also normally described with ב.

2) More often the ב serves to indicate an unusual or irregular entry, such as that of the penetration of a sword into the body, the entrance of an unwanted person or animal through the window of a house, or the forcible entrance of the enemy into a city, whether through the gate or a breach in the wall. All of these are examples of unwanted or hostile entry and are designated "hostile" in the various descriptive outlines throughout this study. This is the most frequent use of the ב. Occasionally the irregular entry involves the entrance into strange or alien surroundings, involving danger or discomfort. This would include a plunge into deep waters, entering Sheol, or coming into the hands of an adversary.

3) Frequently found is the idea of entering a society of people, the joining in an activity or mode of life, or the entering into an agreement or covenant.

This penetrative force of the ב functions with all types of destination. It is distinct from the verbal complement in those passages where the latter includes entrance in that the ב distinctly emphasizes the entrance, or the fact that there are irregular circumstances surrounding the entry. Thus the normal entrance of an inhabitant into a house or city is regularly stated by means of the verbal complement, but the entrance of a thief or an invader is stated by means of ב. The same would be true if any unusual circumstance or event is associated with the entry. על in its hostile sense is distinct from the ב in that with the former there may not necessarily be any entry or invasion.[43]

Since ב is so frequently used with hostile emphasis both here and with other verbs such as נלחם "to fight", פגע "to strike", etc., there are occasional passages in which a person is the object of the hostility in which there is no actual penetration. But such passages are relatively infrequent.

The use of ב with nouns of activity and condition seems to lend emphasis to the participation in the act or condition in question, and is thus distinct from the use of the ל.

For a discussion of the ablatival use of ב, see the NOTE at the end of the description of the ב in the chapters treating יצא, ירד and עלה.

5. על

The conclusions with regard to על to be drawn from the present study are in general accord with the frequently stated view that על basically means "on, upon". As such it is employed in the normal sense of "on, over, upon" and also in a hostile sense. These two uses account for 267 or 84% of the total occurrences (320) of על. The destination in these most common of the uses of על may be place names, common place-nouns or persons.

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[43] For a more detailed consideration of the distinctions between ב, על and the verbal complement, see pp. 78-84.

That there is a degree of interchangeability between על and אל has been frequently pointed out in the literature dealing with Hebrew grammar. With the verbs studied here, על was found to be used in a general sense (approximately equivalent to אל) in 31 passages (10%). The statement, however, of Sperber[44] that אל and על are identical in their connotations, is extreme, as seen from the above statistics. In one idiom, "to desert, surrender to", with נפל, both על (5) and אל (7) are used without any distinction whatsoever. These passages occur mostly in Jeremiah and Chronicles, with two appearing in 2nd Kings. Sperber has correctly pointed out that the degree of interchangeability between the two prepositions is especially noticeable in Jeremiah and Ezekiel.[45] Others have also pointed out that in the later books על more frequently comes to be used in a sense equivalent to אל.[46]

Thus, though there is a degree of semantic overlapping between אל and על, especially in the later books, there is nevertheless a general distinction in usage.

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[44] A.Sperber, Historical Grammar, p.58.

[45] Ibid.

[46] See the discussion in the survey of existing literature in chapter 1.

For the ablatival use of על, see the NOTE at the end of the description of על as used with יצא.

Principles Governing the Choice of a Given Complement Type.

In this section the major results of this study are summarized in the form of an outline of the principles or "rules" of syntax pertaining to the use of the complement types with verbs of motion.

In considering the various factors affecting the complement type used, the material will be arranged so as to consider first of all the type of destination, then the type of movement, and lastly any other pertinent factors such as the type of writing, whether prose or poetry, the time of writing, the environment of the destination, etc.

Simple Place Names. For ordinary movement of a general nature, the verbal complement is used. Its probability is 94% except in Ezra-Nehemiah and Chronicles, in which its probability is only 44%. The chief alternate is the preposition אל which is virtually the only other preposition employed outside of Ezra-Nehemiah and Chronicles. In the latter books ל becomes important, being used in 29% of all examples, while the density of אל also increases to 27%. There is no generally discernible semantic distinction here among the verbal complement, אל and ל. The usage is the same in poetry as it is in prose.

ב is used if the focus is on the fact of entering the place. Its most frequent use is with military invasions, but it may also be used to indicate the entry into a dangerous or hostile place or simply to emphasize the relationship between some concurrent or resultant event and the act of entering.

על is used if the meaning "on", "upon", "down to", "on top of" are required. This includes the general use of these terms as well as the very frequent hostile emphasis. The hostile use of ב differs in that the ב focuses on the aspect of invasion. The verbal complement can, of course, be used when hostility or invasion is in view, but without emphasis.[47]

Composite Place Names. For ordinary movement of a general nature the choice is virtually limited to the verbal complement and אל, the probabilities being 55% and 41%[48] respectively. In considering the probable reasons for this apparent indecision, it would seem that composite place names were viewed in one of three ways:

1) The first element was prominent in the mind of the writer, so that he would choose between the verbal complement and אל on the basis of the way in which the first

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[47] See pp.78-84 for a detailed treatment.

[48] The other 4% is accounted for by ל and על.

element was usually used. Thus if the name ארץ יהודה "land of Judah" was to be used, the first element ארץ could be so strong in the writer's mind as a descriptive element that he would automatically use אל since אל is always used with ארץ when it means "land, country". In those names beginning with ארץ this principle is actually followed in only 35% of the examples.

2) The composite name was considered as a unit, the first element merging into the whole as part of a formal name. To continue the example above, the name ארץ יהודה could be considered as one unit, a formal place name, so that the writer would choose the verbal complement as with any simple place name. This principle applies in 65% of all composite names beginning with ארץ. Table 23 lists the relative frequency of the first unit of composite place names as compared with their use as common nouns. Those composite place names for which this principle is noticeably operative are:

--ארץ "land of" 65% VC (0% as common noun)
--בית "Beth-- 92% VC (73% as common noun)
--הר "Mt.-- 50% VC (0% as common noun)
--נחל "brook of-- 100% VC (0% as common noun)
--עיר "city of " 43% VC (0% as common noun)

3) Sometimes the first unit usually used the verbal complement when occurring as a common noun. Yet by analogy to other composite place names, אל was used. Once again the name was viewed as a unit; but this time not as a formal

place name but rather as a descriptive or composite name with which אל was frequently employed (45%). Examples of this are:

--שער "gate of" 0% VC (0/2) (50% as common noun).
--מדבר "desert of" 50%VC (100% as common noun).

Other composite names not covered by the data above, but for which the complement type is relatively predictable are באר שבע "Beersheba": VC 3/4 (75%) and -- כתף "shoulder of . . .": אל 5/5 (100%). The other composite names occur only once and are listed with the verb with which they are used.

The other prepositions are employed as indicated in the case of simple place names.

Common Place Nouns. The complement types used here for general movement are once again the verbal complement and אל. The choice of either of the two varies from noun to noun and even in the case of individual nouns there is variation with changing environments. Table 10 gives the complete data. Information on those nouns appearing as the verbal complement, and the conditions under which they do so is given in the treatment of the meanings and uses of the verbal complement, pp.326-328. Those nouns using אל are similarly listed in the treatment of אל, pp.331-333.

One general statement can be made with regard to the use of the verbal complement and אל with common place-nouns. Nouns with pronominal suffixes regularly appear as the verbal complement in poetry, but use אל in prose.[49]

The ל is reserved almost exclusively to indicate a datival relationship, usually with the idea of going to a place with which the subject was or had been closely associated.[50] In a majority of instances, both prose and poetry, the noun has a pronominal suffix. This is particularly true with the verbs הלך and שוב. There are also a few cases in which the ל indicates the dative of advantage or disadvantage.

Both ב and על are used as with place names, emphasizing penetration and movement on or against, respectively.

Persons. The situation here is relatively simple, אל being used to express general movement toward a person. Its frequency is 95%, על making up virtually all the rest, particularly in the later books.

The most common means of expressing the datival relationship, particularly advantage or disadvantage, is by means of the ל. When the person is expressed as a pronominal suffix[51] and in poetry, the verbal complement is occasionally used, particularly with the verb שוב. Here also the dative of advantage or disadvantage is in view.

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[49] The few exceptions are discussed in the individual consideration of אל and the verbal complement.

[50] This is discussed in the previous section under the treatment of ל.

[51] Only very rarely is a noun so used.

As with place nouns על is used to indicate movement on to or against the person. ב is used to indicate the piercing of the body or any unusual or unwanted entrance into the body by any substance whatever. It is used further to indicate the entrance into a group in order to join or participate in an activity. The hostile sense occurs as well. A more thorough description of these uses is given in the previous section dealing with ב.

Nouns of Activity and Condition. ל and ב are used here, ל primarily with a telic emphasis, ב usually to indicate a joining or participating in the activity.

APPENDIX A

Tables Comparing the Frequency of Occurrence of ה Directive in the Pentateuch and in the Remaining Books.

Table 1. Summary.

Table 2. With בוא

Table 3. With הלך

Table 4. With יצא

Table 5. With ירד

Table 6. With עבר

Table 7. With עלה

Table 8. With שוב

Table 9. With the Verbs Treated in Chapter 9.

Table 1. Summary of the Tables Comparing the Frequency of Occurrence of ה Directive after all Verbs under Study in the Pentateuch and in the Remaining Books.[a]

	Place Name[b]	Common Noun[b]		Total	
		1[c]	2[c]	1[c]	2[c]
Pent.	64+(72%) 25-	37+(86%) 6-	36+(86%) 6-	101+(77%) 31-	100+(76%) 31-
All Others	104+(33%) 211-	40+(34%) 78-	21+(21%) 78-	144+(33%) 289-	125+(30%) 289-
Individual Books:					
Jos.	17+(30%) 39-	7+(54%) 6-	6+(50%) 6-	24+(35%) 45-	23+(34%) 45-
Jd.	10+(30%) 23-	8+(61%) 5-	6+(55%) 5-	18+(39%) 28-	16+(36%) 28-
S.	34+(41%) 49-	14+(37%) 24-	3+(13%) 24-	48+(40%) 73-	37+(34%) 73-
K.	21+(33%) 42-	7+(27%) 19-	5+921%) 19-	28+(31%) 61-	26+(30%) 61-
E C	6+(21%) 22-	3+(23%) 10-	2+(17%) 10-	9+(22%) 32-	8+(20%) 32-

---

[a] Prose passages only are listed.
Figures are the number of occurrences.
+ indicates the presence of ה directive.
- indicates the absence of ה directive.

[b] שלה Shiloh and שדה "field" are excluded since they cannot add the ה directive.

[c] Column one includes the set phrase נפל ארצה "to fall to the ground", which invariably appears with the ה directive. Column 2 excludes this phrase. The marked distinction between the Pentateuch and the other books is quite apparent in either case.

Table 2. Comparison of the Frequency of Occurrence of the ה directive after בוא in the Pentateuch and in the Remaining Books.[a]

	Place Name[b]	Common Noun	Total
Pentateuch	24+(71%) 10-	8+(80%) 2-	32+(73%) 12-
All Others	37+(32%) 77-	8+(15%) 47-	45+(27%) 124-
Individual Books:			
Jos.	-- --	0+ 3-	0+ 3-
Jd.	4+(33%) 8-	0+ 2-	4+(29%) 10-
S.	17+(46%) 20-	2+(17%) 20-	19+(39%) 30-
K.	7+(28%) 18-	4+(22%) 14-	11+(26%) 32-
Ezr.-C.	3+(30%) 7-	2+(22%) 7-	5+(26%) 14-

---

[a] Prose passages only are listed.
Figures are the number of occurrences.
+ indicates the presence of ה directive.
- indicates the absence of ה directive.

[b] שלה Shiloh is excluded since it cannot add the ה directive.

Table 3. Comparison of the Frequency of Occurrence of the ה Directive after[a] הלך in the Pentateuch and in the Remaining Books.

	Place Name[b]	Common Noun[b]	Total
Pentateuch	10+(100%)	2+(40%) 3-	12+)80%) 3-
All Others	24+(45%) 29-	2+(50%) 2-	26+(46%) 31-
Individual Books:			
Jos.	0+(0%) 1-	1+(100%) 0-	1+(50%) 1-
Jd.	3+(60%) 2-		3+(60%) 2-
S.	10+(72%) 4-	0+(0%) 2-	10+(63%) 6-
K.	7+(41%) 10-	1+(100%) 0-	8+(44%) 10-
Ezr.-C.	1+(12½%) 7-		1+(12½%) 7-

---

[a] Prose passages only are listed.
Figures are the number of occurrences.
+ indicates the presence of ה directive.
- indicates the absence of ה directive.

[b] שלה "Shiloh" and שדה "field" are excluded as morphologically unsuited for the addition of ה directive.

Table 4. Comparison of the Frequency of Occurrence of the ה directive after יצא in the Pentateuch and in the Remaining Books.[a]

	Place Name	Common Noun[b]	Total
Pentateuch	1+(15%) 3-	6+(100%) 0-	7+(70%) 3-
All Others	3+(25%) 9-	1+(50%) 1-	4+(29%) 10-
Individual Books:			
Jos.	1+(10%) 9-	-- --	1+(10%) 9-
Jd.	-- --	1+(100%) 0-	1+(100%) 0-
S.	1+(100%) --	-- --	-- --
K.	-- --	-- --	-- --
Ezr.-C.	-- --	0+(0%) 1-	0+(0%) 1-

---

[a] Prose passages only are listed.
Figures are the number of occurrences.
+ indicates the presence of ה directive.
- indicates the absence of ה directive.

[b] שדה "field" is excluded from the statistics as being morphologically unsuited for a ה directive.

Table 5. A Comparison of the Frequency of Occurrence of the הDirective after ירד in the Pentateuch and in the Remaining Books.[a]

	Place Name	Common Noun	Total
Pentateuch	11+(92%) 1-	2+(100%) 0-	13+(93%) 1-
All Others	6+(26%) 17-	0+(0%) 8-	6+(19%) 25-
Individual Books:			
Jos.	2+(25%) 6-	-- --	2+(25%) 6-
Jd.	2+967%) 1-	-- --	2+(67% 1-
S.	0+ 5-	0+ 2-	0+ 7-
K.	0+ 2-	-- --	0+ 2-
Ezr.-C.	-- --	-- --	-- --

---

[a] Prose passages only are listed.
Figures are the number of occurrences.
+ indicates the presence of ה directive.
- indicates the absence of ה directive.

Table 6. A Comparison of the Frequency of Occurrence of the ה Directive after עבר in the Pentateuch and in the Remaining Books[a].

	Place Name	Common Noun	Total
Pentateuch	3+(75%) 1-	1+(100%) 0-	4+(80%) 1-
All Others	9+(50%) 9-	0+(0%) 1-	9+(47%) 10-
Individual Books			
Jos.	6+(60%) 4-	-- --	6+(60%) 4-
Jd.	0+(0%) 2-	-- --	0+(0%) 2-
S.	2+(40%) 3-	0+(0%) 1-	2+(33%) 4-
K.	1+(100%) 0-	-- --	1+(100%) 0-
Ezr.-C.	-- --	-- --	-- --

---

[a] Prose passages only are listed.
Figures are the number of occurrences.
+ indicates the presence of ה directive.
- indicates the absence of ה directive.

Table 7. A Comparison of the Frequency of Occurrence of the ה Directive after עלה in the Pentateuch and in the Remaining Books[a].

	Place Name	Common Noun	Total
Pentateuch	4+(40%) 6-	10+(100%) 0-	14+(70%) 6-
All others	10+(23%) 34-	6+(16%) 17-	16+(14%) 51-
Individual Books:			
Jos.	4+(31%) 9-	3+(75%) 1-	7+(41%) 10-
Jd.	1+(9%) 10-	2+(100%) 0-	3+(23%) 10-
S.	3+(33%) 6-	1+(20%) 4-	4+(29%) 10-
K.	1+(12½%) 7-	0+ 5-	1+(8%) 12-
Ezr.-C.	1+(50%) 1-	0+ 2-	1+(25%) 3-

---

[a] Prose passages only are listed.
Figures are the number of occurrences.
+ indicates the presence of ה directive
- indicates the absence of ה directive.

Table 8. A Comparison of the Frequency of Occurrence of the ה Directive after שוב in the Pentateuch and in the Remaining Books.[a]

	Place Name	Common Noun	Total
Pentateuch	6+(86%) 1-	1+(100%) 0-	7+(88%) 1-
All Others	4+(16%) 21-	0+(0%) 6-	4+(13%) 27-
Individual Books:			
Jos.	2+(33%) 6-	0+(0%) 1-	2+(22%) 7-
Jd.	-- --	-- --	-- --
S.	0+(0%) 4-	0+(0%) 4-	0+(0%) 8-
K.	2+(50%) 2-	-- --	2+(50%) 2-
Ezr.-C.	0+(0%) 6-	-- --	0+(0%) 6-

---

[a] Prose passages only are listed.
Figures are the number of occurrences.
+ indicates the presence of ה direcitve.
- indicates the absence of ה directive.

Table 9. Comparison of the Frequency of Occurrence of the ה Directive with all Verbs Treated in Chapter 9 in the Pentateuch and in the Remaining Books.[a]

	Place Name	Common Noun		Total	
		1[b]	2[b]	1[b]	2[b]
Pent.	5+(63%) 3-	7+(88%) 1-	6+(86%) 1-	12+(75%) 4-	11+(7 %) 4-
All Others	11+(42%) 15-	23+(79%) 6-	4+(40%) 6-	34+(62%) 21-	15+(42%) 21-
Individual Books:					
Jos.	2+(33%) 4-	3+(75%) 1-	1+(50%) 1-	5+(50%) 5-	3+(38%) 5-
Jd.	-- --	5+(63%) 3-	3+(50%) 3-	5+(63%) 3-	3+(50%) 3-
S.	1+(13%) 7-	11+(92%) 1-	0+(0%) 1-	12+(67%) 8-	1+(11%) 8-
K.	3+(50%) 3-	2+(100%) 0-	-- --	5+(63%) 3-	3+(50%) 3-
E-C	1+(50%) 1-	1+(100%) 0-	-- --	2+(67%) 1-	1+(50%) 1-

---

[a] Prose passages only are listed.
Figures are the number of occurrences.
+ indicates the presence of ה directive.
- indicates the absence of ה directive.

[b] Column one includes the set phrase נפל ארצה "to fall to the ground", which invariably appears with the ה directive. Column 2 excludes this phrase. The marked distinction between the Pentateuch and the other books is quite apparent in either case.

APPENDIX B

Tables Showing the Use of the Verbal Complement and with Common Place-Nouns.

Table 10. Summary.

Table 11. With בוא

Table 12. With הלך

Table 13. With יצא

Table 14. With ירד

Table 15. With עבר

Table 16. With עלה

Table 17. With שוב

Table 18. With the Verbs Treated in Chapter 9.

Table 10. Summary of the Use of the Verbal Complement and אל with Common Place-Nouns over all Verbs Studied.

		VC	אל
אדמָה==	ground, land		1
(ה)אדמה			1
אהל	tent	1	2
אהל--			19
אהל==			2
(ה)אהל			2
(ה)אהלה		6	
אוצר	treasury	1	1
אחזה	property		1
אחזה--			2
ארמון--	tower		1
ארץ	land,ground	1[a]	5
ארץ--			6
ארץ==		1	9
ארצה		21[a]	
(ה)ארץ			22
(ה)בור	pit		1
בית--	house	48	19
בית==		3	34
ביתה		2	
(ה)בית		2	1
(ה)ביתה		7	
(ה)במה	high place	4	
(ה)במתה		1	
(ה)בקעה	valley		2
ברזל	iron	1	
גג	roof		1
גדרה--	fold		1
(ה)גלילה	region		1

---

[a] With the meaning "ground".

Table 10 (Continued)

גנה--	garden		1
גרן	threshing floor	1	
(ה)גרן		2	
היכל--	temple		6
היכל==			1
(ה)היכל			1
הר	mountain	1	
הר--			4
(ה)הר		3	3
(ה)הרה		8	
חדר	chamber	3	
חדר--		2	
(ה)חדרה		1	
חומה	wall	1	1
(ה)חוצה	outside	5	
(מ)חוץ ל			2
(ה)חצר	court		2
(ה)חרבה	ruin		1
(ה)ים	sea		1
יער	forest		1
(ה)יערה		1	
יצוע==	bed	1	
יקב--	winevat		1
ירכה--	innermost part		1
כלי	vessel		1
לשכה--	room		1
(ה)מארב	ambush		1

Table 10 (Continued)

מדבר	wilderness	1	
מדברה		2	
(ה)מדבר		2	
(ה)מדברה		5	
(כל ה)מדבר		2	
מוצא--	exit		1
מזבח	altar		1
מזבח--			1
(ה)מזבח			5
(ה)מים	water		1
(ה)מימה		2	1
מלון	lodging	2	1
(ה)מסדרונה	porch (?)	1	
מעין--	spring		1
(ה)מערה	cave		1
(ה)מצודה	fortress		1
מקדש--	sanctuary		2
מקדש==		1	3
(ה)מקדש			1
מקום	place		4
מקום==			3
(ה)מקום		1	11
מרום--	height	2	
משכב	bed	1	
משכן	dwelling		1
(ה)משתה	banquet		4
נָוֵה--	pasture		1
נחלה	inheritance		1
נחלה==			1
(ה)סלע	rock	1	

Table 10 (Continued)

עבר--	other side		1
(ה)עבר		1	
(ה)עין	well		2
(ה)עינה		2	
עיר	city		2
עיר--			7
עיר==			4
(ה)עיר		16	12
(ה)עירה		5	
עפל	hill		1
עפר	dust		1
עפר==			1
(ה)עפר			1
ערמה	heap		1
פרכת	curtain		1
פתח	door	3	5
צריח	stronghold		1
קבר	grave		3
(ה)קדש	holy place		2
ראש--	top	1	
שדה--	field		1
(ה)שדה		13	1
שלחן	table		2
שלחן==			1
שמים	heaven, sky	15	
שפי	bare hill	1	
שער	gate		1
שער--		2	2
שער==		2	1
(ה)שער		1	
(ה)שערה		1	

Table 10 (Continued)

(ה)תבה ark		6
(ה)תהומה deep	1	

Table 11. A Comparison of the Use of אל and the Verbal Complement with Common Place-Nouns after בוא.

	Verbal Complement	אל
אהל		2
אהל--		11
(ה)אהל		1
(ה)אהלה	3	
אוצר	1	1
ארמון--		1
ארץ		4
(ה)ארץ		17
בית--	30	8
ביתה--	1	
בית==	3	20
הבית	2	3
(ה)ביתה	6	
(ה)במה	1	
ברזל	1	
גדרה--		1
גרן	1	
היכל--		2
היכל==		1
(ה)היכל		1
הר--		1
חדר--	3	
(ה)חדר	1	
(ה)חצר		1
טבח		1
יער		1
יקב--		1
לחם		1
מבוא		1

Table 11 (Continued)

	Verbal Complement	אל
מדברה	2	
מזבח		1
מלון	2	1
מנוחה		1
מנוחה--		1
(ה)מערה		1
מקדש--		2
מקדש==	1	3
(ה)מקדש		1
(ה)מקום		6
(ה)משתה		4
(ה)עין		1
עיר--		4
עיר==		2
(ה)עיר	11	7
(ה)עירה	3	
עפל		1
ערמה		1
פרכת		1
פתח	1	2
צרית		1
קבר		3
(ה)קדש		6
שדה--		1
שלחן--		1

Table 11 (Continued)

Verbal Complement		
שער		1
שער--	2	1
שער==	2	1
(ה)תבה		5

Table 12. A Comparison of the Use of אל and the Verbal Complement with Common Place-Nouns after הלך.

	Verbal Complement	אל
אהל==		1
ארץ		1
ארץ--		1
ארץ==		7
ארצה	1	
(ה)ארץ		1
בית--	3	7
בית==		3
ביתה--	1	
(ה)ביתה	1	
גג		1
(ה)הרה	1	
(ה)ים		1
כלי		1
לשכה--		1
(ה)מארב		1
(כל ה)מדבר	2	
מעין--		1
מקום		3
מקום==		2
(ה)מקום		3
נחל		1
עיר		1
עיר--		1
עיר==		1
(ה)עיר		1
(ה)שדה	2	
שפי	1	

Table 13. A Comparison of the Use of אל and the Verbal Complement with Common Place-Nouns after יצא.

	Verbal Complement	אל
--אהל		3
(ה)אהל		1
(ה)אהלה	1	
--ארץ		3
(ה)בקעה		2
(ה)גלילה		1
(ה)הר	1	
(ה)חוצה	2	
(מ)חוץ ל		2
(ה)חצר		1
--מוצא		1
(ה)מזבח		1
(ה)ימה	2	
(ה)מסדרונה	1	
--פתח		1
(ה)פתחה	1	
שדה	11	1

Table 14. A Comparison of the Use of אל and the Verbal Complement with Common Place-Nouns after ירד.

	VC	אל
(ה)ארץ	1	
בית--	4	
גנה--		1
(ה)גרן	2	
חדר--	2	
ירכה--		1
(ה)מצודה		1
מקום[a]		1
(ה)סלע	1	
(ה)עינה	2	
(ה)עיר	1	
ראש--		1
תמונה	1	

---

[a] With a relative clause introduced by זה.

Table 15. A Comparison of the Use of אל and the Verbal Complement with Common Place-Nouns after עבר.

	Verbal Complement	אל
ארץ--		1
(ה)ארץ		2
(ה)מדברה	1	
עבר--		1
(ה)עבר	1	

Table 16. A Comparison of the Use of אל and the Verbal Complement with Common Place-Nouns after עלה.

	Verbal Complement	אל
(ה)ארץ		2
בית--	10	2
בית==		2
(ה)במה	3	
(ה)במתה	1	
הר	1	
הר--		3
(ה)הר	2	3
(ה)הרה	7	
חומה	1	
(ה)חרבה		1
(ה)יערה	1	
יצוע==	1	
מזבח		1
(ה)מזבח		1
(ה)מקום		1
מרום--	2	
משכב--	1	
נוה--		1
עיר	1	
(ה)עיר	1	
(ה)עירה	1	
ראש--	1	3
(ה)שער	1	
(ה)שערה	1	

Table 17. A Comparison of the Use of אל and the Verbal Complement with Common Place-Nouns after שוב.

	Verbal Complement	אל
אדמה==		1
(ה)אדמה		1
אהל==		1
אחזה--		1
אחזה==		2
ארץ--		4
ארץ==	1	1
(ה)בור		1
בית--	1	4
בית==		4
(ה)חומה		1
(ה)מחנה	1	
מקום==		1
נחלה==		1
עיר==		1
(ה)עיר	3	
(ה)עירה	1	
עפר		1
עפר==		1
(ה)עפר		1
פתח		1
שער		1
(ה)תבה		1

Table 18. A Comparison of the Use of אל and the Verbal Complement with Common Place-Nouns with Those Verbs Treated in Chapter 9.

	VC	אל
אהל--		5
אהל==		1
(ה)אהל	2	
ארץ		1
ארץ==		1
ארצה[a]	21	
בית--		1
בית==		2
(ה)חוצה	3	
מדבר	1	
(ה)מדבר	2	
(ה)מדברה	4	
(ה)מזבח		4
(ה)מים		1
(ה)מקום		1
(ה)עין		1
עיר		1
עיר--		2
(ה)עיר		4
פתח--	2	1
שלחן		1

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[a] In the expression נפל ארצה "to fall to the ground".

APPENDIX C

Tables Comparing the Use of Various Complement Types with Simple Place Names and Composite Place Names.

Table 19. The Probability of the Use of the Verbal Complement with Place Names after בוא under Various Conditions.

Table 20. Summary Comparison of the Use of the Verbal Complement and אל with those Simple Place Names occurring Four or More Times over all Verbs Studied.

Table 21. Summary Comparison of the Use of the Verbal Complement and אל with those Composite Place Names occurring Four or More Times over all Verbs Studied.

Table 22. Density of the Verbal Complement with Place Names under Various Conditions. Data includes all Verbs Studied.

Table 23. The Relative Frequency of the First Unit of Composite Place Names as Compared with their Use as Common Nouns. Only those appearing in both Composite and Common Place Nouns are listed.

Table 19. The Probability of the Use of the Verbal Complement with Place Names after בוא under Various Conditions.

I All Place Names

1. Over the Whole Bible

VC-155=86%[a]
אל- 19=11%
ל- 6=3%

2. Excluding Ezra, Neh., Chron.

VC-145=90%
אל- 15=9%
ל- 1=1%

3. All Prose passages

VC-148=86%
אל- 18=10½%
ל- 6=3½%

4. Prose passages excluding Ezra, Neh., Chron.

VC-138=90%
אל- 14=9+%
ל- 1=1-%

5. All poetic passages

VC-7=87½%
אל-1=12½%
ל-0

6. In Ezra, Neh., and Chron. only

VC-10=53%
אל- 4=21%
ל- 5 26%

II Simple Place Names only

1. Over the Whole Bible

VC-123=89%
אל- 10=7%
ל- 5=4%

2. Excluding Ezra, Neh., Chron.

VC-113=95%
אל- 6=5%
ל- 0

3. All Prose passages

VC-122=90%
אל- 9=6½%
ל- 5=4%

4. Prose passages excluding Ezra, Neh., Chron.

VC-112=96%
אל- 5=4%
ל- 0

5. All Poetic passages

VC-6=86%
אל-1=14%
ל-0

6. In Ezra, Neh., and Chron. only

VC -10=53%
אל - 4=21%
ל - 5=26%

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[a] VC represents the Verbal Complement.

Table 19 (Continued)

III Composite Place Names

(These all occur in prose passages. None appear in Ezra, Neh., or Chron.) Thus the figures for categories 1-4 and 6 are identical:

VC-36=78%
אל- 9=20%
ל- 1=2

IV Simple, Anarthrous

1. Over the Whole Bible	2. Excluding Ezra, Neh., Chron.
VC-105=88%	VC-95=95%
אל- 9=7½%	אל- 5=5%
ל- 5=4½%	ל- 0

V Simple, Arthrous

1. Over the Whole Bible	2. Excluding Ezra, Neh., Chron.
VC-18=95%	VC-18=95%
אל- 1=5%	אל- 1=5%
ל- 0	ל- 0

Table 20. Summary Comparison of the Use of the Verbal Complement and אל with those Simple Place Names occurring Four or More Times over all Verbs Studied.

	VC	אל	%VC
אשור Assyria	5	0	100
בבל Babylon	3	1	75
גבעה Gibeah	7	0	100
גלגל Gilgal	14	1	93½
גת Gath	4	0	100
דמשק Damascus	3	1	75
חברון Hebron	8	0	100
יזרעאל Jezreel	5	0	100
ירדן Jordan	5	0	100
ירושלם Jerusalem	37	7	84
מחנים Mahanaim	4	0	100
מצפה Mizpeh	9	0	100
מצרים Egypt	43	0	100
עי Ai	4	0	100
קעילה Keilah	6	1	86
שאול Sheol	8	0	100
שכם Shechem	6	0	100
שלה Shiloh	5	0	100
שמרון Samaria	10	0	100
תמנת Timnath	5	0	100
תרשיש Tarshish	7	1	87½

Table 21. Summary Comparison of the Use of the Verbal Complement and אל with those Composite Place Names occurring Four or More Times over all Verbs Studied.

	VC	אל	%VC
באר שבע Beersheba	4	1	80
בית אל Bethel	12	1	92½
בית לחם Bethlehem	5	1	83
רמת גלעד Ramoth Gilead	7	5	58

Table 22. The Density of the Verbal Complement with Place Names under Various Conditions. Data includes all verbs Studied.

SPN overall	328/373[a]	88%
SPN excl. Ezr.-C.	308/328[b]	94%
SPN Ezr.-C. only	20/45[c]	44%
CPN overall	102/184[d]	55%

---

[a] Besides the verbal complement, the total includes אל(31) and ל (14).

[b] Besides the verbal complement, the total includes אל (19), ל (1).

[c] Besides the verbal complement, the total includes אל(12), and ל (13).

[d] Besides the verbal complement, the total includes אל (74), ל (6) and על (2).

Table 23. The Relative Frequency of the First Unit of Composite Place Names as Compared with their Use as Common Nouns. Only those appearing in both Composite and Common Place Nouns are listed.

	CPN		CnPN	
	VC	אל	VC	אל
--ארץ land of--	24 (65%)	13 (35%)	0	37 (100%)
--בית Beth--	22 (92%)	2 (8%)	50^{a} (73%)	19 (27%)
--הר Mt.--	8 (50%)	8 (50%)	0^{a}	4 (100%)
--יער forest of--	1 (100%)	0	1 (50%)	1 (50%)
--מדבר desert of--	4 (50%)	4 (50%)	12 (100%)	0
--נחל brook of--	3 (100%)	0	0	2 (100%)
--עין Well of--	1 (50%)	1 (50%)	2 (50%)	2 (50%)
--עיר City of--	3 (43%)	4 (57%)	0^{a}	4 (100%)
--שדה field of--	2 (100%)	0	0^{ab}	1 (100%)
--שער Gate of--	0	2 (100%)	2 (50%)	2 (50%)

---

[a] Figures are for the noun in construct relationship with another noun only.

[b] Overall, שדה is 87% verbal complement.

APPENDIX D

Table 24. Details on the Transitive Use of עבר.

Table 24 Details on the Transitive Use of עבר .

I Physical object passed or crossed over (71).

1. Place (70).

a. Place name (51).

All are prose passages, and the "nota accusativi" is used in all but one. The list of passages follows:

a. 1. With את (50):

Gn.32:11,23
Nu.32:21,29
Nu.33:51
Nu.35:10
Dt.2:13(twice),14
Dt.2:18(twice),24,29
Dt.3:27
Dt.4:21,22,26
Dt.9:1
Dt.11:31
Dt.12:10
Dt.27:2,4,12
Dt.30:18
Dt.31:2,13
Dt.32:47
Jos.1:2,11
Jos.3:14,17
Jos.4:1
Jd.10:9
Jd.11:29(thrice)
Jd.24:11
1S.13:7
1S.14:23
1S.30:10
2S.2:29
2S.10:17
2S.17:22(twice),24
2S.19:37,40
2S.24:5
1K.2:37
1C.19:17

a. 2. Without את (1): 1C.19:17

b. Common place-noun (14).

b. 1. Prose (7)

b. 1. a. With את (4):

Gn.31:21,52
Jd.3:26
2S.17:21

b. 1. b. Without את (4):

Nu.20:17
Nu.21:22
2K.6:9
Ez.47:5

b. 2. Poetry (6).

All are without את:

Is.10:29
Is.16:8
Is.23:2,10
Is.47:2
Jer.48:32

c. Pronoun suffix (5).

c. 1. Prose (1): Jos.16:6

Table 24 (Continued)

c. 2. Poetry (4):

Is.33:21	Is.35:8	Jer.5:22(twice)

2. Person passed (1).

This is a prose passage, את is used:

2S.18:23

II Metaphorical, a transgression of laws, covenants, etc.(18)

1.ברית "covenant" (9).

a. Prose (7).

a. 1. With את(6):

Jos.7:11,15 Jso.23:16	Jd.2:20 2K.18:12	Jer.34:18

a. 2. Without את(1): Dt.17:12

b. Poetry (2).

את is not used here:

Ho.6:7	Ho.8:1

2.מצוה "Commandment" (2).

Both are prose passages using את :

Est.3:3	2C.24:20

3. . . . פי "the word of . . . " (5).

a. Prose (4).

את is used in all four:

Nu.14:41 Nu.22:18	Nu.24:13	1S.15:24

b. Poetry (1).

את is not used: Pr.8:29

Table 24 (Continued)

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4. תורה "Law" (2).

a. Prose (1).

את is used: Da.9:11

b. Poetry (1).

את is not used: Is.24:5

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